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The Maine Catholic Historical Magazine

VOL. 7. WATERVILLE, MAINE, APRIL, 1917. NO. 4.

Published quarterly, under the auspices of the Roman Catholic Bishop of Portland, and the Maine Catholic Historical Society

Subscription Price . . . . . $1.00 Per Year

Entered as second class matter July 16, 1913, at the post office at Waterville, Maine, under the act of March 3, 1879.

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Easter Thoughts

"He is risen."

(Mark. XVI : 6.)

Christmas is the feast of joy; Easter is the feast of joy and glory.

The Nativity gave us proof of Christ's love and the Resurrection gives us the final proof of Christ's power and triumph—the last seal set on His Divinity.

All Nature seems to echo the glad chants of the Church at this joyous time—spring has blossomed forth from the lap of winter and cold and dreariness fly from the golden rays of the climbing sun even as the clouds of sin and error and doubt melted away forever from the world when on the glad Easter morn, the Sun of Justice, gloriously triumphant over the powers of evil, of hell, of death, shone forth on a chosen nation, a purchased people in the person of Christ our Risen Lord. How aptly it all comes—even yet the Misereres, the Lamentations—all the sad, solemn liturgical dirges echo in our ears.

It was on Good Friday last that we contemplated the anguish torn body of the lonely victim, lifeless on the Cross—how vivid our memory of the scene; the Mater Dolorosa, the Beloved desciple, and Mary Magdalen on the bare dark hillside. All the other friends and followers had fled and the teachings of the Crucified seemingly had died with Him on the cross. But today how different. Christ is risen, His teaching lives, for the Apostles there is no longer fear or doubt for now they know in very truth that their Master is God of God, Light of Light, True God of True God.

Doubts and fears will assail us all, but the Resurrection is our rock of Faith and Hope; it is more than a promise, it is an earnest too of our own triumph and glory if we are loyal to Him who was true to us, true to death, even unto the death of the Cross. For us also death shall be no more, for Christ Our Lord is Risen!

DIOCESAN CHRONOLOGY
DEC. 1916 to MAR. 1917

DECEMBER, 1916.

1 to 8: Solemn Novena at the Cathedral, in honor of the Patronal Feast of the Immaculate Conception of the Blessed Virgin, preached by two Fathers of St. Dominic, was very successful and was closed on the evening of the Festival. All Parish Churches in the Diocese are expected to have either a Novena or a Triduum.

20. Rev. Joseph Kalen, (a religious of the Congregation of Mary of Montfort) came to work in the Diocese and was soon after appointed assistant at St. Joseph's, Oldtown.

Rev. John A. Driscoll appointed administrator of St. Joseph's, Farmington.

23. Rev. Joseph Gorman, ordained in Montreal, for the Diocese of Portland.

25. Christmas Day. The usual Pontifical Ceremonies at the Cathedral, and sermon by the Rt. Rev. Bishop, who also preached at the Convent Chapel in Deering in the evening.

31. Sunday. Sister Mary Rose of Sisters of Mercy, died in the Hospital at Lewiston—had spent the greater part of

her fifty years of religious life among the Indians on the three reservations of Maine.

Special Holy Hour in all the Parish Churches of the Diocese to close the year.

JANUARY, 1917.

2. Funeral of Sister Mary Rose at Mother House. Holy Sacrifice of Mass by Rev. N. J. Horan, sermon by Rev. John Houlihan.

3. New Building at Catholic Institute blessed by the Bishop, who also made a short address to the boys.

Sister Mary Agnes, after 55 years of religious life, died at the Mother House.

5. Funeral of Sister Mary Agnes, sermon by the Rt. Rev. Bishop.

6. Rev. Joseph Gorman was assigned to the Cathedral as assistant priest.

7. Sunday. Holy Name Sunday. Special Devotions in all the Churches of Portland, the Rt. Rev. Bishop preaching at the Holy Cross, So. Portland and St. Joseph's, Deering in the morning; at St. Dominic's and the Sacred Heart in the afternoon and at the Cathedral in the evening.

The usual parade was omitted because the Cathedral's seating capacity was not large enough for the men who took part in the parade during the last two years.

12. Rev. William Carty, recalled to his Diocese by the Rt. Rev. Bishop of Providence.

14. Rt. Rev. Mgr. F. X. Trudel, Rector of St. Joseph's parish, Oldtown, and senior priest of the Diocese, died at Oldtown, after a sickness of four years.

16. Corporation meetings at Portland, St. Elizabeth's Roman Catholic Asylum, St. Denis' Academy and St. Joseph's Hospital and Convent.

17. Rt. Rev. Bishop appeared before the Governor, Council and Committee in behalf of the Orphan Asylum appropriations.

18. Funeral of the late Rt. Rev. Mgr. Trudel at St. Joseph's, Oldtown. Rt. Rev. Bishop presided and preached in English. The Holy Sacrifice was offered by Rt. Rev. Mgr. A. T. Hamel and the sermon in French by Rev. L. Huot.

Conference with several priests at Bangor.

19. Visit to Mt. St. Michael's Orphan's Home at Bangor—return to Portland in the evening.

24. Rt. Rev. Bishop appeared before the Committee on Education at the State House in behalf of St. Joseph's Academy and found the State authorities favorably disposed.

25. Visit to new St. Augustine's Church in Augusta, which was opened on Christmas Day, though still unfinished.

26. Sister Mary Scholastica, after nearly twenty-five years of suffering from paralysis, died at the Mother House in Deering.

28. Sunday. Dr. James J. Walch, of New York City, gave an interesting conference to the Sisters and pupils at St. Joseph's Academy in Deering at 11 A. M.; a second conference to the Knights of Columbus at the Catholic Institute Hall at 4 P. M., and his great "Lecture on the Thirteenth Century," at the City Hall Auditorium in the evening to a very large and appreciative audience. Good account of the Lecture in the Portland daily papers of Monday.

29. Funeral Mass for Sister Mary Scholastica at the Mother House, Rev. John Houlihan officiating and the sermon by the Rt. Rev. Bishop.

January was a month of very cold weather and much snow.

FEBRUARY.

1. Rev. T. H. Houlihan, Rector of Cathedral, returned to take up his duties after a long and severe illness.

3. Rev. Fr. L. Rondot, O. P., died in Lewiston.

4. Sunday. Rt. Rev. Bishop visited St. Dominic's Church and read the Report of Calvary Cemetery at three Masses.

5. Funeral of the late Rev. L. Rondot, O. P., at St. Peter's Church, Lewiston, Rt. Rev. Bishop presiding, preaching and giving the Absolution.

6. Rev. N. Pakaluis, a Lithuanian priest, resigned to take up work in some other Diocese.

7. Rev. Alphonus Alvery, an Assumptionist priest, arrived to work in the Diocese of Portland.

8. Three of the priests of the Diocese at Carney Hospital in Boston, namely Rev. N. Charland of Waterville, Rev. T. F. Butler of Lewiston and Rev. E. F. Lynch of N. Vassalboro, were visited by the Rt. Rev. Bishop.

11. Sunday. Visit to Sacred Heart Church, Portland to read the Report on Calvary Cemetery at two Masses.

16. Visit to Bangor and conference with several priests of the neighborhood. On train for Portland received news of the death of Rev. Edward Lynch, after an operation, at Carney Hospital, Boston.

17. Rev. Francis Greco, an Italian priest, came to work in the Diocese and was assigned to be assistant at St. Athanasius Church in Rumford.

18. Sunday. Dr. James J. Walch came to give a Lecture on "What Civilization Owes to Ireland," and the City Hall Auditorium was filled by a very appreciative audience.
At a Luncheon given in his honor, about 50 guests from all the Professional men of the city were invited by the Rt. Rev. Bishop and listened to a very interesting talk on some aspects of True Progress.

19. Dr. Walch gave an instructive talk to the Boys of the Catholic Institute.

20. Funeral of the late Rev. Edward F. Lynch at St. Michael's Church, So. Berwick. The Holy Sacrifice was offered by Rev. Jeremiah McCarthy of Bangor and the sermon was given by the Rt. Rev. Bishop.

24. Solemn Festivities, at the Mother House of Sisters of Mercy at Deering, in honor of the Golden Jubilee of Mother Theresa, who was the Rev. Mother of the Com-

munity during many years. The Holy Sacrifice of the Mass was offered by the Rt. Rev. Bishop and the sermon was preached by Rev. T. P. Linehan, P. R., of Biddeford.

26. Fr. A. Alvery assigned to S. Michael's Church, So. Berwick.

27. Sister Gabriel, the oldest of the lay sisters in the Community of the Sisters of Mercy, died from the effect of paralysis, after a few hours. She was the first Sister professed in Maine, and came to Bangor in 1865.

28. A fine property bought at Bath for a new school and Parish Hall.

Plans made and approved to build a Chapel at Boothbay Harbor and one at Ogunquit, work to begin at once.

The new School and Chapel buildings at Springvale and at St. Mary's, Westbrook, are nearing completion and will be ready for occupancy in the month of May.

RT. REV. WILLIAM T. RUSSELL, D. D.

The Episcopal consecration of the new Bishop of Charleston, S. C., took place in the Cathedral at Baltimore, Thursday morning, March 15, the venerable Archbishop of Baltimore, His Eminence Cardinal Gibbons assisted by Bishops Monaghan and Corrigan, officiating at the solemn service.

The See of Charleston to which Bishop Russell succeeds is one among the first in point of erection, in the United States, having been called into existence by the Sovereign Pontiff, July 11, 1820. Appointed as first occupant of the new diocese, the illustrious John England, justly noted for his intellectual abilities, gave very substantial support to the Church during the trying years of his episcopate. Consecrated September 21, 1820, the death of the first Bishop of Charleston, took place in 1842. In point of succession, Bishop Russell is the fifth Bishop to occupy this historic See of Charleston.

REGULATIONS FOR THE HOLY SEASON OF LENT

ASH-WEDNESDAY, FEBRUARY 21, TO EASTER SUNDAY, APRIL 8, 1917.

1. All the days of Lent, except Sundays, are fast days, on which only one meal and a collation are allowed.

2. By Apostolic dispensation the use of flesh meat is allowed, once a day on all Mondays, Tuesdays, Thursdays and on all Saturdays except the second and last. On Sundays the use of meat is not limited as to the number of times.

3. The use of flesh meat and fish at the same meal is not allowed on any Sunday or week-day during Lent.

4. The use of eggs, butter, milk and cheese is allowed at any meal and at the collation during Lent.

5. By Apostolic Indult of May 25, 1897, the following other dispensations are granted:
   a. In the morning a small piece of bread may be taken with tea, coffee, chocolate and the like.
   b. Those who are obliged to take dinner in the evening, are allowed to take the collation, that is about eight ounces of food, in the morning.
   c. Lard or fat rendered from any kind of meat may be used in preparing food on any day of Lent and on any day of fasting or abstinence throughout the year.
   d. The use of flesh meat, granted once a day to those who fast, is not limited in the number of times to those who are exempt from fasting.

6. The following persons are exempt from fasting; the aged and all who are in a feeble condition of health; all under twenty-one years of age; women bearing or nursing children; all whose employments are so arduous or exhausting that they cannot fast without grave injury to health or serious interference with daily work.

7. Another Indult of the Holy See, granted March 15, 1895, for ten years and renewed on Feb. 8, 1905 for ten years, and renewed again by the Holy See for ten years beginning March 15, 1915, allows all working people and their families the use of flesh meat once a day (or oftener if they are exempt from fasting) on all days of abstinence during the year, except Fridays, the first and last Wednesday of Lent, Holy Saturday and the Vigil of Christmas. Flesh meat and fish, however, are not allowed at the same meal. All who make use of this privilege are urged to do some act of penance.

Chancery Office February 7, 1917.

INSTRUCTIONS FOR THE HOLY SEASON OF LENT

The Bishop's House,

Portland, Maine, Feb. 7, 1917.

The title Holy Season of Lent is the best form or symbol of the thoughts and wishes of Our Holy Mother the Church and ought to be known and reverently used by all, young and old, to keep the true spirit of the Lenten season alive, strong and fruitful.

It begins with the solemn ceremony of the blessing of the ashes (made from the palms blessed the year before), symbol of humility, humiliation, penance, suffering, and of the great truth of death in the words used by the priest in signing each forehead: "Remember man that dust thou art and unto dust thou shalt return."

It keeps the great doctrine of the divine atonement and the detailed sufferings of Our Lord in the minds of the faithful during forty days, and brings out in the most solemn manner the supreme, divine scenes of the Last Supper, the betrayal, the Way of the Cross, unto Calvary's Crucifixion, all endured out of love for each immortal soul, as St. Paul so graphically expresses it, "He loved me and gave himself up for me."

It shows the silence of the tomb, the despair of the Apostles, conquered by the triumphant victory over death, sin and the world in the Resurrection of Our Blessed Lord on Easter Morn, when all the sorrowful lamentations of penance gave way to the joyous song of "Alleluia," "Praise be the Lord."

It is the duty and should be the joy of every priest to create in his church and parish an atmosphere in harmony with the holy season, and thus keep the minds, hearts, and soul of the people thoroughly in sympathy with the spirit and symbols of Holy Mother the Church.

The Liturgy of Lent read, explained, and illustrated in the vernacular tongue, as far as the laws and customs of the church permit, will be the best, easiest and most interesting means and method at the disposal of the priest. The following extracts from the Liturgy of Ash-Wednesday beautifully confirm these truths:

BLESSING OF THE ASHES.

"Hear me, O Lord, for thy loving kindness is good; turn unto me according to the multitude of thy tender mercies. Save me, O God; for the waters are come in unto my soul. Glory be to the Father and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen."

PRAYER FOR BLESSING OF THE ASHES.

"Almighty everlasting God, spare the penitent, be merciful to the suppliant and vouchsafe to send thy holy Angel from heaven to bless, and sanctify these ashes, that they may be a wholesome remedy to all who humbly implore thy holy Name, and, conscious of their sins, accuse thy divine clemency, or humbly or earnestly beseech thy most worshipful bounty; grant through the invocation of thy most holy Name, that whoever shall be sprinkled with them, for the remission of their sins, may receive both health of body and safety of soul. Through Christ our Lord."

PRAYER AFTER DISTRIBUTION OF THE ASHES.

"Grant us, O Lord, to begin our Christian warfare with holy fasts; that, as we are about to fight against the spirit of wicked-

ness, we may be strengthened by the weapon of self-denial. Through Christ our Lord. Amen."

INTROIT OF THE MASS.

"Thou has mercy on all, O Lord, and hatest none of the things which thou hast made, winking at the sins of men for the sake of repentence, and sparing them; for thou art the Lord our God. Ps. 56: Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee."

EPISTLE OF THE MASS.

"Thus saith the Lord, Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts and not your garments, and turn to the Lord your God; for he is gracious and merciful, patient and rich in mercy, and ready to repent of evil. Who knoweth but he will return and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God.

Blow the trumpet in Sion; sanctify a fast; call a solemn assembly; gather together the people, sanctify the Church; assemble the ancients; gather together the little ones; and them that suck at the breasts; let the bridegroom go forth from his bed, and the bride out of her bride-chamber. Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say, Spare, O Lord, spare thy people; and give not thine inheritance to reproach, that the heathens should rule over them. Why should they say among the nations, Where is their God? The Lord hath been zealous for his land, and hath spared his people. And the Lord answered, and said to his people, Behold, I will send you corn, and wine, and oil, and you shall be filled with them; and I will no more make you a reproach among the nations saith the Lord Almighty."

TRACT.

O Lord, repay us not according to the sins we have committed, nor according to our iniquities.

O Lord, remember not our former iniquities; let thy mercies speedily prevent us, for we are become exceeding poor.

Help us, O God our Savior, and for the glory of thy name, Lord, deliver us; and forgive us our sins for thy name's sake."

GOSPEL OF THE MASS.

"At that time Jesus said to his disciples, When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen, I say to you, they have received their reward. But thou when thou fasteth, anoint thy head and wash thy face; that thou appear not to men to fast, but to thy Father who is in secret, and thy Father who seeth in secret will repay thee. Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also."

POST-COMMUNION.

"May the sacraments we have received, O Lord, afford us support, that our fasts may be pleasing to thee, and a healing remedy to us. Through Jesus Christ, thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end. Amen.

LAST PRAYER OF THE MASS.

"Incline, O Lord, the ear of thy mercy to thy people prostrate before thy Majesty; that as we have been refreshed by the divine gift, we may ever be sustained by heavenly assistance. Through Jesus Christ, thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, God world without end. Amen."

In order, therefore, to carry out this spirit in harmony with the church in her worship, laws of fasting, prayer, and special devotions, the following instructions are to be observed in every parish church in the Diocese of Portland.

1. The Holy Sacrifice of the Mass every morning at an hour convenient for the people of the parish.

2. Public recitation of the rosary, outside of the Mass, every day by preference early in the evening, if the weather and other conditions of the locality permit it.

3. The public devotions of the "Stations of the Cross" (with procession and chant if possible) for all the faithful at least on one day in the week apart from Sunday.

4. A special sermon appropriate to the Lenten season on Sunday evening or on one other evening of the week.

5. Some appropriate form of Lenten devotions for the children on one afternoon of the week.

6. Confessions to be heard at least one hour every week day during Lent, with the usual hours on Friday or Saturday.

7. The regular liturgical ceremonies of Holy Thursday, Good Friday and Holy Saturday, or at least the essential parts are to be carried out in every parish church of the Diocese. Wherever there is only one priest in the Parish, he is not expected to leave his parish church to come to the Cathedral or go to any other church, unless by special assignment of the Ordinary.

8. Wherever there is a Mission, Church or Chapel some appropriate lenten devotions are to be fixed upon a regular week-day of each week, at the time most convenient for priest and people, and if the priest wishes to offer the Holy Sacrifice of the Mass one day during the week in such Mission Church or Chapel, it is very desirable for him to do so, even though the Holy Sacrifice may not be offered that day in the parish church.

9. The laudable practice of total abstinence from all kinds of liquor during Holy Week is to be strongly urged upon the people, and the same practice during the entire holy season of Lent would be a beautiful manifestation of Catholic devotion in honor of the sacred thirst of our Blessed Lord.

10. The family devotion of the Rosary, special almsgiving, and other well known forms of Catholic piety and charity ought to be explained for those who are unable to carry out the laws of the Church during the Lenten season.

To bring the world back to the "Cross of Christ," to "restore all things in Christ," to preach the Gospel to every creature, to invite all men of good will to come in or come back to the one true Holy, Apostolic, Catholic Church, thus to hear the Word of God, to bow their heads, hearts, wills and whole soul in worship and humble submission to God's Holy Will, to heed the

invitation given: "Behold now is the acceptable time, now is the day of salvation," such ought to be the one inspiring motive of zeal on the part of the shepherds of the flock and generous response on the part of the people during this Holy Season of Lent to be in harmony with Holy Mother Church.

With all Apostolic Blessings upon priests and people, I am

Yours sincerely in Christ,

✠ LOUIS S. WALSH,

Bishop of Portland.

ANNUAL COLLECTION, FIRST SUNDAY OF LENT

The Bishop's House,

Portland, Maine, Feb. 7, 1917.

Rev. dear Father:

The Diocesan Statutes fix the first Sunday of Lent for the Annual Collection in behalf of the Negro and Indian Missions of the United States, and the generous response of the faithful has enabled our Diocese to send one thousand dollars a year to each of these worthy causes, and also a smaller sum to similar works of missionary Catholic zeal.

This year the Holy Father, Pope Benedict XV, by personal, earnest, apostolic letter to His Eminence, James Cardinal Gibbons, Archbishop of Baltimore, calls upon Bishops, Priests, and faithful to open their hearts and their purses in behalf of the "little suffering children of Belgium," while His Excellency, the Apostolic Delegate had already made an earnest appeal for the suffering people of all the smaller nations, not actually in war, but subject to all the devastating effects of the warring nations fighting on their soil.

It is our plain duty to listen to all these worthy appeals and to be inspired by the true ideals of Catholic Charity.

Our Diocese of Portland did make a generous response shortly after the beginning of the war in 1914, and it is again

our desire to have the hearts of the people respond to the apostolic exhortation of the Holy Father.

Wherefore, to avoid the multiplication of these general diocesan appeals, the Annual Collection on the first Sunday of Lent this year will be, not only for the Negro and Indian missions, but also for the other purposes herein mentioned.

You are hereby instructed and earnestly urged to make a great effort on this occasion, announcing the collection on Sunday, February 18th, at all the Masses, and have it taken up by the priests on the first Sunday of Lent, February 25th.

In this way all our people will have done their generous part in answer to all the appeals from civil and civic societies.

With all Apostolic blessings for the generous faithful, I am

Yours sincerely in Christ,

✠ LOUIS S. WALSH,

Bishop of Portland.

NOTE: The collection is to be sent to the Chancery Office during the week following February 25th, and it will be distributed as soon as possible through and by His Excellency, the Apostolic Delegate at Washington.

HOLY THURSDAY AT THE CATHEDRAL

THE BISHOP'S HOUSE,

PORTLAND, MAINE, March 15, 1917.

Rev. dear Father:—

A Solemn Pontifical Mass will be celebrated in the Cathedral on Holy Thursday at 8.45 A. M. It is the wish and spirit of the Church that as many priests as possible be present at the Mass and the Consecration of the Holy Oils, and receive Holy Communion at the Mass.

The officers of the Mass are as follows: Assistant Priest, Rt. Rev. M. C. McDonough, V. G., P. A., P. R.; Deacons of Honor, Rt. Rev. Arthur A. Hamel, Rev. Jeremiah McCarthy, P. R.; Deacon of the Mass, Rev. T. P. Linehan, P. R.; Subdeacon of the Mass., Rev. P. E. Desjardins, P. R.; Masters of

Ceremonies, Rev. George P. Johnson, Rev. Joseph A. Gorman; Chanters, Rev. George Poirier, Rev. Aimé Giguere.

The following are appointed to assist at the consecration of the Holy Oils: As Priests: Rev. N. Charland, Rev. M. A. Clary, Rev. John O'Dowd, Rev. L. Bergeron, Rev. A. C. Coté, O. P., Rev. T. J. Remy, S. M., Rev. D. J. O'Brien, Rev. T. F. Butler, P. R., Rev. Henry Gory, Rev. J. W. Houlihan, Rev. C. Chambard, S. M., Rev. E. Gauthier.

As Deacons: Rev. T. J. Nelligan, Rev. J. J. McGinnis, Rev. Z. Decary, Rev. J. A. Laflamme, Rev. J. A. Flynn, Rev. J. J. Ahern, Rev. J. Drolet.

As Subdeacons: Rev. W. J. Culbert, Rev. T. John Mahoney, Rev. Fred Karpe, Rev. C. J. Cassidy, Rev. J. V. Connolly, Rev. Vital Nonorgue, Rev. M. Pomerleau.

The Holy Oils will be distributed in the Sacristy after the Mass by the Masters of Ceremonies. The vascula for the Holy Oils must be of silver or cut glass, made expressly for that purpose, to avoid danger to the sacred contents. In this, as in all similar matters, the letter and spirit of the law of the Church are to be followed. The vascula will be brought to the Sacristy before the Mass and the Holy Oils will be ready for distribution at the end of the ceremony.

For the convenience of Pastors residing at a distance from Portland, we appoint the following Pastors as Distributors in their respective sections of the Diocese: Rev. J. McCarthy, P. R., Bangor; Rev. Vital Nonorgue, Fort Kent; Rev. C. Chambard, S. M., Van Buren; Rev. J. J. Ahern, Eastport. Those who desire to avail themselves of this arrangement are requested to communicate in good season with the nearest of these Pastors in order that a proper supply of the Holy Oils may be secured.

Each priest assigned as Priest, Deacon or Subdeacon for the ceremony will please bring with him an amice, alb and cinture. All are requested to be present not later than 8.30 o'clock in the Upper Sacristy, where the vestments will be prepared.

Dinner will be served at 11.15 o'clock in the Bishop's House.

Yours sincerely in Christ,

✠ LOUIS S. WALSH,

Bishop of Portland.

GOOD-FRIDAY OFFERING

The Good-Friday offering for the Holy Places of Palestine is to be sent to the Chancery Office at the earliest convenient time.

DIOCESE OF PORTLAND, MAINE.

CATHOLIC CHURCH SUMMER MISSIONS

Kittery—York Beach.

South Berwick—York Harbor.

Kennebunkport—Wells Beach, Ogunquit, Kennebunk.

Biddeford—Biddeford Pool, Old Orchard Beach.

Portland—Prout's Neck, Peak's Island, Little Diamond Island, Long Island.

North Whitefield—Boothbay Harbor, Squirrel Island, Southport, Damariscotta Mills.

Rockland—North Haven, Hurricane Island (whenever there is a group of people there), Camden.

Belfast—Searsport, Castine.

Ellsworth—Blue Hill (occasionally), Northeast Harbor.

Bar Harbor—Seal Harbor, Winter Harbor (Grindstone Neck).

Sanford—Limerick.

Westbrook—Sebago Lake.

Yarmouthville—Poland Springs, Freeport.

South Paris—Bridgton, Bethel, Bryant's Pond.

Waterville—Belgrade Lakes, Oakland.

Farmington—Rangeley Lake Village, Oquossoc.

Greenville—The Forks, Caratunk, Kineo, Rockwood, (Moose River).

Jackman—Long Pond (near Jackman).

Dover—Lake View (near Brownville).

Facts Pertaining to the Distribution of the School Fund

The effort of the Grangers to get more money for the rural schools from the State School Fund, and the Cities in their desire to hold to the present method of distributing such funds, seem at times to forget a third very important factor, which the following facts will make known.

1. The Constitution of the State of Maine, Article VIII, declares: "It shall be the duty of the Legislature to encourage and suitably endow from time to time, as the circumstances of the people may authorize, *all academies, colleges, and seminaries of learning within the State.*" The word *"all"* is the most important to accentuate.

2. In the same article, the "Legislature are authorized, and it shall be their duty to require the several towns to make suitable provisions 'at their own expense' for the support and maintenance of public schools." The words *"at their own expense"* are also to be accentuated in order to have a correct view in the distribution of the immense fund now at the disposal of the educational authorities in the State.

3. A strict interpretation of these clauses would not perhaps allow the present broad views in the distribution of this fund, but the spirit of the Constitution is more important than the letter, and it is hoped that the Fathers of the Constitution did not intend to sacrifice the common schools and the education of the children of the people even to foster the growth of higher education.

The school fund from all sources for the year 1916 was as follows:

1.	6% interest on the Permanent School Fund..	$28,587 90
2.	½ tax on Savings Banks & Trust Companies.	319,190 13
3.	Tax 1½ mills on all State property.....	747,731 77
4.	1½ mills more (from Legislature, 1909).....	747,731 77
	Total	$1,843,241 57

The total, therefore, is not far from two millions of dollars and will increase each year with the increase of valuation and of the bank taxes.

Several deductions are made from this total, and the balance is then at the disposal of the towns and cities of the State. These deductions are:

1.	For the Normal Schools	$90,000 00
2.	Schools in unorganized townships	25,000 00
3.	Superintendents of towns in school union	74,000 00
4.	Industrial education	50,000 00
5.	Equalization fund	50,000 00
6.	School pension fund	25,000 00
7.	Summer training school	2,500 00
8.	Teachers' meetings	1,000 00
9.	State certification of teachers	1,000 00
	Making a total of	$318,500 00

and leaving the sum of $1,524,741.57 available for the pupils of the common schools.

The total number of children between five and twenty-one years of age in the State of Maine is 236,237.

Everybody can see that the vast majority of children between fifteen and twenty-one are not in school, and it is calculated that at the outside 150,000 includes all the children registered in all kinds of elementary schools in Maine.

By what right cities and towns get back money for those who are never in any school during the year remains a sociological mystery, and, of course, on the census method the tendency to count all possible and some impossible children is quite natural.

If now we divide the sum of $1,524,741.57 by the outside number of children registered in school at some part of the year, namely, 150,000, it shows that there is $10.16 available for every child in school.

Some of the cities actually do receive back about that amount, while others receive eight, seven, six, or five dollars per capita, the variation coming from the fact that distribution is made partly on valuation and partly on census, hence, the cities with the highest valuation are apt to get the largest amount, and of course it is only right to say at the same time that the assess-

ment on the valuation to create the fund brings the largest amounts from the cities with the largest valuations.

The dispute between the country towns and the cities becomes acute, because in the cities there is at times a large surplus coming from another very important factor, namely, the existence of the Catholic Public Elementary Schools in nearly all the cities of Maine.

When the cities are making up their statistics for the State Superintendent of education, they count in all the pupils who are registered in the Catholic Public Schools (and this is the true title for those schools), hence receive back a large sum of money from the State Fund for these pupils in the Catholic Schools, and then diplomatically or otherwise, apply this money for the ordinary city public schools or for some other educational demands.

The tables attached to this statement will prove an interesting study and will convince the most prejudiced student without respect to race, creed, or color, that there is a flagrant injustice committed, and furthermore that it is easy to know just where it is.

Whatever may be the relative justice or injustice between the city public school system and the Catholic public school system in the cities, it is perfectly clear to everybody that the country schools and their school committees have not one scintilla of right, justice, or equity, in demanding that these so-called surplus funds shall be given to them.

The remedy for this abnormal and really unjust condition is very simple. The Constitution permits the Legislature to encourage and suitably endow *all* seminaries of learning, and since it has already opened up this great fund for the support and maintenance of the public or common schools by following the spirit rather than the letter of the Constitution, the Honorable Members of the Legislature will be doing a most just and equitable thing in maintaining that broad and beautiful tradition of our Constitution, by simply permitting the various cities of Maine to come to an honorable and equitable agreement with the Catholic School authorities in these respective cities, and grant to them, if not all, at least a share of the said per capita grant "to *any school that has a building, course of studies, teachers, equipment, and educational fruits, on stand-*

ards established by State authority or City ordinance, the final decision in every case to be left to the State or City educational fathers."

If the present system of distribution holds good, it is probable that same form and equitable means of adjustment may be secured for the various cities. If the aggregate attendance in all schools, high, elementary, kindergarten and others, be the basis of distribution, some of the cities, no doubt, will gain a little and some lose a little, but in the long run with the constantly increasing totals of the funds, they will all be aided to carry out the noble purposes of our Constitution, namely, "to secure a general diffusion of the advantages of education for the preservation of the rights and liberties of the people."

Finally, whatever may be done now or in the future, let us all keep in mind that the school children of this state, in whatever school, academy, college or seminary they may receive their education, shall know that they are all equal before the Constitution and the laws of our Commonwealth, that they may say; the state and the city have enabled us to get the right kind of education, in harmony with the ideals of our state and country, and that, therefore, we must be forever devoted citizens of the State of Maine and the United States of America.

AN ANNIVERSARY OF INTEREST TO THE CHURCH IN MAINE

May 30th of this present year will be the hundredth anniversary of the ordination of the first priest to receive the sacrament of Holy Orders in New England, the Rev. Dennis Ryan who spent a good portion of his priestly life on the Catholic missions in our State, especially at Whitefield and Damariscotta. As we plan to give some details on the life and work of this worthy pioneer priest in the July number of our Diocesan magazine, any data that may be furnished us in connection with Father Ryan's passing through the missions of Maine, will be gratefully received.

FINANCIAL STATEMENT ON THE CATHOLIC SCHOOLS IN THE STATE OF MAINE.

1º How much it would cost the Cities for buildings and education.
2º How much is the Annual Saving to the Cities.

COUNTY.	CITY.	Pupils in Catholic Schools	Approx. Cost of Buildings at $5000 per room	Int. on Cost of Buildings at 5 per cent.	Per Capita Cost per Pupil at $30 for Portland, at for Other Cities	Rec'd from State Funds for These	Minimum Annual Savings to Each City and County in the Year 1916. TOTAL. City	County.
Cumberland	Portland	2,200	$220,000 00	$11,000 00	$66,000 00	$22,000 00	$99,000 00	$137,796 00
	Brunswick	596	60,000 00	3,000 00	13,890 00	4,102 00	20,992 00	
	Westbrook	477	50,000 00	2,500 00	11,925 00	3,379 00	17,804 00	
York	Biddeford	2,103	215,000 00	10,750 00	52,575 00	21,030 00	84,355 00	116,536 00
	Sanford	688	70,000 00	3,500 00	17,200 00	6,880 00	27,580 00	
	So. Berwick	121	15,000 00	750 00	3,125 00	726 00	4,601 00	
Androscoggin	Lewiston	2,707	270,000 00	13,500 00	67,625 00	18,949 00	100,074 00	118,606 00
	Auburn	501	50,000 00	2,500 00	12,525 00	3,507 00	18,532 00	
Oxford	Rumford	396	40,000 00	2,000 00	9,890 00	2,376 00	14,266 00	17,262 00
	Chisholm	78	10,000 00	500 00	1,950 00	546 00	2,996 00	
Kennebec	Augusta	768	80,000 00	4,000 00	19,200 00	5,376 00	28,576 00	60,576 00
	Waterville	685	70,000 00	3,500 00	17,125 00	4,795 00	25,420 00	
	Fairfield	180	20,000 00	1,000 00	4,500 00	1,080 00	6,580 00	
Penobscot	Bangor	881	90,000 00	4,500 00	22,025 00	8,810 00	35,335 00	67,357 00
	Orono	380	20,000 00	1,000 00	9,500 00	2,280 00	12,780 00	
	Old Town	532	55,000 00	2,750 00	13,300 00	3,192 00	19,242 00	
Somerset	Skowhegan	182	20,000 00	1,000 00	4,500 00	1,274 00	6,774 00	16,004 00
	Jackman	291	30,000 00	1,500 00	6,275 00	1,455 00	9,230 00	
Sagadahoc	Bath	124	15,000 00	750 00	3,100 00	992 00	4,842 00	4,842 00
Hancock	Bar Harbor	71	10,000 00	500 00	1,775 00	710 00	2,985 00	2,985 00
Washington	Calais	120	15,000 00	750 00	3,000 00	720 00	4,470 00	4,470 00
	TOTALS	14,081	$1,425,000 00	$71,250 00	$361,005 00	$114.179 00	$546,434 00	$546,434 00

NOTE: Aroostook County is not included, because the conditions are not exactly the same as in the other counties.

Four Valiant Women

SISTER MARY ROSE.

With the dying year has passed away to her Eternal Reward one of God's faithful servants in the person of Sister Mary Rose Xavier Tierney.

In the County Clare, Ireland, when the Holy Island clothed in the indescribable beauty of an Irish autumn, its song birds in incomparable music caroling for very joy to the clear blue of the heavens, or to the emerald green of the sward, when Holy Ireland was celebrating out of the exuberance of its love of the Mother of God, the feast of the Nativity of the Blessed Virgin Mary, September eighth, in the year, 1844, was Sister M. Rose born.

With many of their country people, her parents came to this country in 1850, bringing with them their child of benediction, and they settled in Batavia, N. Y. She was reared in an atmosphere of a most Christian home, by parents who never lost sight of the "one thing necessary," the salvation of their souls, and of the best means to safeguard the souls of their children.

Sister M. Rose received her early education in Batavia, and in her nineteenth year she entered the Novitiate of the Order of Mercy, in Manchester, N. H., on the feast of St. Francis Xavier, 1863, and two days later was sent to teach one hundred small children in Park Street School for Boys.

Mother Mary Xavier Ward, the Foundress of the Institute of our Lady of Mercy in the United States, who was herself admitted to Profession as a Sister of Mercy, by the Mother Foundress of the Order of Mercy, in Dublin, said of Sister M. Rose, whom she had the honor of forming to the religious life, that she was worth her weight in gold. At the time Sister Rose was a young religious, but her Venerable Superior judged aright of her future usefulness from the fervor and zeal she showed in these early days of her Convent life. Sister Rose made her vows June 18th, 1866, the Right Rev. Bishop Bacon,

first Bishop of Portland, presiding at the ceremony, which took place at Mount St. Mary's Convent of Mercy, Manchester, N. H.

In 1869, Sister Rose was sent to Bangor, where she labored indefatigably at all the duties of a Sister of Mercy. In the class room she was always sweet, and loving and indulgent to the little ones, seeing that the less fortunate had suitable clothing, and many hours that she might have spent in much needed repose after hard days of work she devoted to making clothes for the neglected among her pupils.

It would be a lesson to many to hear this simple, guileless sister give an instruction on the truths of our holy religion in her class room, or on the visitation of the sick, or wherever duty required, and what should most be borne in mind is that she daily exemplified in her own life what it was her blessed privilege to teach for more than half a century.

Like all the followers of our Lord Jesus Christ, Sister M. had crosses to bear, but no one should have supposed it, her nature was so singularly bright and cheerful; it never was her practice to throw even the shadow of her burden on another.

On the visitation of the sick, when it was necessary, she cleaned the sick room and made the poor patient as comfortable as possible, before speaking words of consolation to the invalid; and those who heard her pray at the bedside of the sick and dying could never forget the faith and earnestness with which she made her supplications.

In 1886 this good sister was to take care of the Orphans in North Whitefield. Here was a field of labor that was altogether congenial to her charitable heart. She was maternal in the care that she bestowed on these children, deprived of their parents, she was maternal in the love she bore them, and in the spirit of self-sacrifice in her labor for them, for there is no real love where there is no sacrifice of self. When they were sick, she nursed them back to health again, and all labor was rest, and all pain was joy to this dear sister who worked for our Lord in each of the little ones.

Twenty-five years of this remarkable sister's life were occupied in laboring for the elevation of the Abnaki Indians. Her devotion to this special work was unsurpassed; she loved the Aborigines with the love of a mother, and the love of a very

indulgent mother. She would speak of the commendable qualities of the Passamaquoddies with great enthusiasm, and one should never know from her that they had any fault.

It was from the Indian Reservation, Peter Dana's Point on the Schoodic Lakes, that this good sister went to St. Mary's Hospital, Lewiston, November twenty-second; where she succumbed to a malady from which she suffered for over a year, and which she bore with admirable patience, resignation and fortitude.

Sister Mary Rose heard the last call of the Master, and we feel his "Well Done," as the midnight chimes ushered in the last day of the old year.

SISTER MARY AGNES PATRICIA NEVILLE.

Again, within a week, another pioneer religious of New England has been called to her reward. Sister M. Agnes departed this life a little before midnight, Wednesday, January 3d, 1917, at the Mother House of the Sisters of Mercy, Deering.

This childlike Sister of Mercy was born in New Rose, County Wexford, Ireland, and was a member of a truly Apostolic family, every branch of which devoted some of its children to the service of God in the Religious state. The Neville family came to New York in 1853, and when Sister M. Agnes was about seventeen she was among the first seven subjects admitted to probation in the Novitiate of the Convent of Mercy, Manchester, N. H., by Mother M. Francis Xavier Ward, in the year, 1859. Two years later, April 11, 1861, this young novice was professed by the Rt. Rev. Bishop Bacon, first Bishop of Portland, the State of New Hampshire being at that time part of his diocese.

In 1865, Sister M. Agnes was sent to the new Foundation, St. Xavier's Convent, Bangor, where she shared the labors of the Community for some time, and then returned to Manchester.

She was one of the foundresses of the Indian Mission on the Penobscot river, where she endeared herself to the Indians by her gentle, childlike manner, and her charity toward them.

For seventeen years she taught a class in St. Dominic's School, Portland; she was Directress of the Sodality in St.

Dominic's Parish, and while acting in this capacity, she left nothing undone for the betterment of its women. She also trained the school children to sing beautifully the music of the Church, and presided at the organ at the Mass for the children on Sundays and great feasts. It was said of Sister M. Agnes by one of the leading organists of New England who heard her play on the organ of St. John's Church in Bangor, that she was the best organist among women in the State of Maine. But this talented sister's life was spent mainly in the teaching of the little ones, and going about among God's poor, trying to relieve their suffering, and to provide food and clothes for them as far as was in her power, and her special love was for this work.

The motto engraved upon the ring which she received at her profession, was, "I am Thine, O Lord, save me," and in the thought that she wholly belonged to God, and in the knowledge of his protecting care she passed through life peacefully, happily, and joyously—for she never lost the brightness of her childhood.

Her passing away was in keeping with life, no pain, no worry, no care—except the effort she made to show her appreciation of the little attentions of her religious sisters—no fear and when the end was near one of the sisters in attendance on her said, "Sister Agnes, close your eyes and sleep," she answered so gently "I ought to go to sleep," and closing her eyes as suggested to her, a few moments later she slept in the Lord, and awakened to behold the Beatific Vision in heaven for Eternity.

SISTER MARY SCHOLASTICA.

Born in Portland, Maine, 1850. Father, John Auglin; mother, Margaret.

Educated by the Sisters of the Congregation of Notre Dame, in Portland, and at Ville Marie, Montreal, Canada.

Entered the Order of the Sisters of Mercy at Mt. St. Mary's, Manchester, N. H., and was received as a novice by Rt. Rev. D. W. Bacon, D. D., at Mt. St. Mary's on October 21, 1872.

Professed at Mt. St. Mary's, Manchester, by Rt. Rev. D. W. Bacon (as the first Bishop of Portland) June 30, 1874.

Came to Portland and took charge of the orphans then at Free Street. Later went to Indian Island where she labored with great zeal and success among the Indians. Afterwards to Oldtown, then to St. Elizabeth's Academy for many years, finally to St. Joseph's Academy, Deering, where she was stricken with paralysis twenty-four years ago.

Since then, an invalid (but not wholly helpless) until her demise January the 26, 1917, at the Mother-house, Deering.

SISTER M. GABRIEL.

A faithful religious has been called to her reward at 4.45 A. M., at the Mother House of the Sisters of Mercy, Deering, this twenty-seventh day of February, 1917.

This dear departed sister, Sister M. Gabriel Fahey was born in Galway, Ireland, seventy-seven years ago; and she came to the United States with her excellent parents in her childhood. Her new home was in Manchester, N. H., and in this city she was educated.

She, with an elder sister, Sister Marianne, who resembled her closely, were among those noble self-sacrificing young women that entered Mount St. Mary's Convent, Manchester, soon after its foundation, when all the modern comforts were unknown; when lighting, heating, and water supply were altogether primitive; when mortifications were cheerfully endured; and hard work had to be done and was done with great generosity by all the sisters in these early days.

It was Mother M. Francis Xavier Ward who admitted her to the novitiate November 21, 1863, and instructed her in the religious life, as Mother M. Xavier herself had been instructed by the Mother Foundress of the Order of Mercy in Dublin.

In 1865, Sister M. Gabriel, then a novice, was sent with the professed sisters to found the Branch Convent, St. Xavier's, in Bangor, Maine. Here she made her vows on the feast of St. John the Baptist, June, 1866. She was the first religious professed in the State of Maine; the first Bishop of Portland, Rt. Rev. Bishop Bacon, presiding at the ceremony. Sister M. Gabriel spent thirty years of her religious life in Bangor.

In all womanly avocations in a household, this remarkable sister could not be surpassed. She had a great mind and a great heart; and her capabilities are seldom to be found united in one person. At times, it was necessary to use her talents in the class room and in the Sunday school; and as a teacher and a disciplinarian not every one could equal her.

Those who remember the Convent grounds on Newbury Street, Bangor, in the 70's of the great past century, the well kept lawn, adorned with beds of beautiful flowers; the spacious summer houses covered with grape vines; the well cultivated kitchen garden, which supplied vegetables for the community, must admit that Sister M. Gabriel who had the care thereof, had been carefully taught the Science of Agriculture.

The walls of the convent from upper dormitory to basement had been painted by this laborious sister, who was never known to move in a bustling manner, and who was most approachable in her busiest moments and was ever ready to do a service for any one who called upon her, as though nothing was waiting for her.

She was a finished needle-woman, and the artistic work done by her fingers to aid in the matter of getting funds for St. John's and for St. Mary's churches, adorned the best drawing-rooms in the State of Maine.

Though efficient in every household art, it was as a nurse that she was invaluable to the community; she was inventive in her arrangements of the infirmary, and as she was quite capable at wood work, she contrived many little devices for the comfort of her patients. She was a solace to the sick sisters in her care, one after another having confidence in her; and when she could not bring them health again, she sweetly and lovingly helped them to make their last preparations for their journey heaven-ward.

Of late years her labors were made lighter; but she was always in her place in the chapel or elsewhere as the duty of the hour called; she was through her long life a model religious, the last day of it being spent, as were all the others of more than fifty-three years that she had given to God, in the Order of Mercy.

She rose at the first bell this last day of her life, performed all the exercises of the day in their usual order; and she was

about to prepare herself for rest when she received the last call which she answered before a new day had dawned.

Surely we must hope that this good Sister of Mercy has already received the reward promised to the faithful servant.

"VERSES OF THIRTY YEARS AGO"

The Rev. Michael V. McDonough is the author of a little volume of verses published by the Angel Guardian Press of Boston, Mass.

The title page describes the volume as "verses" for the author disclaims the more ambitious name of "poetry." Yet true poetry runs through those simple musical verses and the reader will find many beautiful thoughts beautifully expressed in lines that will cling for long to the memory. The lines on the Sister of Charity "robed in gray" found under the titles of "Question" and "Answer" and "Bette für Mich," and the little poem, "Faith looks through Death," we considered as among the best of the author's work. The book of verses will be read with pleasure for it breathes a simple tender devotion that is refreshing as it is charming.

A large congregation gathered in St. Michael's Church today to assist at the Month's Mind Mass for Father Edward F. Lynch, Rector of St. Bridget's Church, North Vassalboro, who was buried from this church February 20. Rev. Denis J. O'Brien was the celebrant, Rev. James J. Rice, Rector of St. Raphael's Church, Kittery, was the Deacon and Rev. A. Alvery of South Berwick, was the Subdeacon. The master of ceremonies was the Rev. John J. McGinnis, Rector of St. Ignatius' Church, Sanford. Rev. T. P. Linehan, P. R. of Biddeford, Rev. M. J. Kenealy of Kennebunkport and Rev. J. J. Savage of Biddeford were in the sanctuary.

What Civilizalation Owes to Ireland

Dr. James J. Walsh, of Fordham University, delivered a brilliant lecture in Portland recently under the auspices of the Knights of Columbus. The Right Rev. Bishop Walsh introduced the lecturer and Dr. Walsh spoke to a magnificent audience.

The learned and eloquent lecturer held his hearers' attention fixed from the first word to the last; for Dr. Walsh has the knack of driving home sound common sense and dry historical facts in a manner which while always clear cut and precise, is also keen in humor and sparkling in wit. He told the Knights and their guests not a few new historical facts which should give those of Irish blood amongst them good reason to be prouder than ever of their ancestry.

Dr. Walsh spoke of the early Irish immigrants in this country and referred to the sneers so common at what was termed their "brogue." This he reminded his hearers was in reality the purest Elizabethan English. English was introduced at that period as a commonly spoken tongue and the Irish people with their natural conservation had retained the old pronunciation and form of expression down to a late day.

Dr. Walsh next touched on the fact that in the period from the fifth to the eighth century Ireland had preserved Greek learning for Western Europe.

Briefly he sketched the fall of Imperial Rome, a fall due not to war but to peace, peace with unexampled prosperity and unlimited luxury—"Rome was rubbed out by her own successes."

Learning in Europe had sunk to the very depths when the little island that Pagan Rome had never conquered became Christian in a day from one end to the other and not alone opened the treasures of her knowledge and culture to those who came to seek it, but sent her sons throughout continental Europe to spread the light of Christian civilization. Scholars from England and the continent flocked to her great centers

of science and art, to her renowned universities at Comagh and Cloumel and her famous monastic institutions. Irish missionaries traveled through Europe preaching the faith of Christ and founding schools from Ireland to Switzerland and Northern Italy. Last of all the Irish had, according to the lecturer, given to the world its ideas of Democratic government. In olden times Ireland was the purest Democracy in Europe. All that had passed away from Ireland but not from the world at large for wherever Irishmen are they have implanted their democratic principles.

Bishop Walsh delivered a brief address at the close of the lecture and addressed himself particularly to the young people present who were of Irish descent counselling them to study Irish history earnestly and to remember what they learned as the most glorious part of their heritage.

South Berwick, Maine, March 17, 1917.

Maine Catholic Historical Magazine, Waterville, Maine.

Dear Sirs:—At the annual town meeting, March 13, it was voted, without a dissenting voice, that the flag on the Town Hall be raised to full mast every year on the 17th of March.

What other place in Maine can show such a vote?

HISTORICAL DATA

In many a private home throughout our diocese, there are doubtless many letters and documents that would materially aid in the work of writing the history of the early days of the Faith in the Pine Tree State whose soil was sanctified by the footsteps as well as by the blood of the zealous missionaries who came here at the very dawn of civilization in our Country. The possessor of any such matter will confer a great favor on us by communicating with the Maine Catholic Historical Magazine and placing at our disposal what may be of great value to the history of the Church in Maine.

Life of Cardinal Cheverus

The predominating trait in the life of the great French Cardinal was his sincerity. By this we mean no mere natural honesty based on the brotherhood of men commonly understood by the world as being essential to man's success and happiness, an honesty which calls on us to "do unto others as we would have them do unto us," purely and simply for earthly reasons, oftentimes high sounding but when sifted to its last results, a matter of bare human interest. Judged by this standard otherwise known as "the golden rule," the life of John de Cheverus stood pre-eminent among his fellow men who felt him deserving of all confidence; but when we add the supernatural motives, which after all were the real actuating principles in the life of Cheverus both as priest and bishop, we place our finger on the great secret of his success, a sincerity based on the exact performance of his duties toward God and his brother man. So accustomed had the world become to what might be termed an interested honesty, that it had lost sight of sincerity in all its pristine purity such we might well expect to find in the heart of an Apostle of Truth,—a teacher in the footsteps of the Divine master. The New England people regardless of convictions or opinions, revered and respected Father Cheverus for his earnest work, for his singleness of purpose, but their admiration was doubly increased by the fact that added honors and dignities brought no change to the sincere and humble priest whom they had learned to love so well, in whose very being, the supernatural motives of man's actions always seemed to overshadow the natural. Herein lay the secret of his apostolate; his spoken word, his work, his very life, carried a conviction, that the purest of purposes was his, hence in all cases where the sincerity of his actions failed to carry conviction, there was never wanting that respect which always crowns the exterior expression of what one believes to be the best and truest in life. Such was the ideal at which Cheverus aimed; an ideal which seemed to command greater efforts even amid the honors and burdens of the episcopate,

which if anything brought him more prominently before the non-Catholic public of his diocese, enabling them to realize that he remained the same simple, plain, lovable character they had so long known and revered. This is why they were so anxious to hear him, for his eloquence was the eloquence of sincerity; this is why they even sought him for their pulpits, because they felt, and justly so, that his were simply the utterances of a heart filled with the love of truth, the exhortations of a man on whom the motives of worldly gain and praise were lost; they sought him because they knew that his sincerity admitted of no compromise, hence that the message placed before them would be none other than Catholic truth presented by the humble man in a way which could not offend the least among them. A few examples taken at random among the souvenirs of his passing, may perhaps illustrate this characteristic of our first Bishop, better far than any words we might employ.

Responding on a certain occasion to come and address his non-Catholic friends in a Protestant church, the Bishop decided to give them the Catholic doctrine on the real presence, taking for his text the well known, oft repeated, but little understood words of our dear Lord, uttered on the solemn occasion of the last Supper, "This is my body, this is my blood," he proceeded to develop three points: 1st. That the doctrine of the real presence is the one most clearly announced in Holy Scripture, since human language contains no simpler words. 2nd. That it is a most touching mystery of love and nothing is more worthy of God, than that his love for men should go beyond the comprehensible. 3d. That it is a most elevating doctrine, since there is nothing which tends so much towards making man understand the sublime sanctity which should be the portion of a body and soul which in this mystery becomes the temple of the living God.

The doctrine thus developed made a lasting impression on his Protestant audience. Among the remarks which the Bishop heard as they left the church, we may note the following: "Who would ever believe that Catholics have such strong reasons in favor of their faith!" On another occasion one of the ministers present stated to the Bishop that he had only one objection to offer—"If what you have so well established is

true," said the minister, "to receive daily as you do demands a purity greater than that of an angel." "Hearing these words," remarked the Bishop when relating this incident, "La rougeur me monta au front, Je baissai les yeux et Je me tus." "Filled with confusion I lowered my eyes and remained silent."

Bishop Cheverus was not a strong believer in controversy which he realized produced little if any solid fruit. His one great aim was to establish the necessity for a teaching authority that would suffice in matters of faith for the learned as well as for the illiterate. In all controversy, according to his idea, this was the vital point. To convince Protestants that the Bible was not intended to be a rule of faith, he used to often repeat in his sermons these simple words: "I read Holy Scripture every day just the same as you do. I read it with reflection and pray to the Holy Ghost for assistance; yet on nearly every page I find myself face to face with facts which I do not understand; I feel the need of the authority of the church to give me the proper interpretation of what I am to believe."

His audience making the application said within themselves; "If Bishop Cheverus who is superior to us in education, has difficulty in understanding Holy Scripture, how can our ministers tell us that Holy Scripture should be for us who have no one to assist us, a clear and a perfect rule of faith."

Again Bishop Cheverus led them to see that since the greater part of mankind was unable to decide on matters of faith, God in His wisdom and mercy had come to the assistance of frail man by establishing a teaching authority which taking its origin from Christ and His Apostles had come down to us in an unbroken succession, teaching ever and always the self same doctrine. So convincing were his instructions that a Protestant minister one day said to him: "I agree with you that once you admit Christianity, Catholicism follows as a logical conclusion. Did I believe in Jesus Christ, I should feel obliged to accept the Roman Catholic Church." So well had the Bishop's premises been taken, that it was not easy to avoid the logical conclusion of his arguments. Ministers of various sects in disputing among themselves could well say to one another. "Why should I submit my reason to yours, if I wish to have an authority I would accept that of Bishop Cheverus, his is at least the greatest on earth."

The clear and constant presentation of Catholic Doctrine by Bishop Cheverus was not in vain. Many well disposed were convinced and had even in the midst of a strongly hostile generation the courage to follow their convictions. Of such we will mention just four as being perhaps the most noted among many. The first of these was Thomas Wally, a resident of Boston, distinguished alike for his amiability of character and his literary attainments. Giving to the world not only personally but through his pious wife and numerous family an example of every Christian virtue, of piety towards God, of filial devotedness, together with every consideration for the welfare of his neighbor, Mr. Wally was the glory of the Catholic church in Boston.

The second noted conversion was that of a prominent lawyer in Dresden, Maine. The greatest solemnity was given to this abjuration. It was on a Sunday in August in the presence of a large congregation assembled in St. Patrick's church at New Castle that Mr. Samuel Bishop, fearless of human respect, pronounced his renunciation of heresy, made his profession of Catholicity and received the regenerating waters of Baptism. With a lively faith and a piety which gave general edification he afterwards received his First Holy Communion and was confirmed.

But the conversions which gave the greatest joy to Bishop Cheverus were those of two Protestant ministers, father and son, the father being in active service and the son, president of a college. These two gentlemen not only came into the Catholic Church, but at once showed a determination to attain the highest possible perfection in the practice of the Catholic religion. After the reception of minor orders and the permission to preach, the elder felt himself unworthy to advance any further in the ecclesiastical state. Still more fervent, his son was anxious to give up all in order to follow Jesus Christ along the road of religious perfection, but he was unfortunately bound to the world by the bonds of marriage. He, nevertheless, redoubled his prayers and God who heard with favor his fervent supplications gave to his worthy wife the grace to coöperate with her husband in the realization of his heartfelt desire. By mutual consent she entered as a novice the order of the Visitation Sisters and her husband freed from all

worldly attachment joined the Society of Jesus where in due time he became an edifying and zealous priest.

The Bishop of Boston was curious to learn from men who had shown themselves so worthy of the faith whether in all the years of their Protestant experience they ever had any doubts as to the value of their faith and whether they would have been content to die in this belief. Both told him that up to the day when he had given them light and instruction they had never had a single doubt as to their faith, and that it was only through him that they first came to know the Catholic religion.

This together with many other cases gave great consolation to Bishop Cheverus since it showed him that very many Protestants could remain in good faith or in invincible ignorance of the truth which would excuse them before God. "We should consequently," he used often to remark, "be very indulgent towards them and slow to condemn such as are thus living with the best dispositions. God alone sees into their hearts. He alone is the witness of that good faith which we should permit Him to judge in secret."

THE MAINE CATHOLIC HISTORICAL MAGAZINE, VOL. VII

The present issue completes the seventh volume of our Diocesan magazine first published in July, 1913, appearing as a monthly, then changed to a quarterly with the beginning of the current volume.

Dealing principally with the history of the Church in the State of Maine, it has been our aim to seek our data from original sources, making use at the same time of such civic documentary history as touches now and then on the presence of the Catholic church in our State, during those years when the early settlers were gradually pushing the Red Men back farther and farther from their old time hunting grounds, years when it was only through the greatest difficulty, and through the untold sacrifices of the Catholic missionaries, that the light of Faith was kept burning in our State.

Banquet to Dr. James J. Walsh

On February 18th, the Right Rev. Louis S. Walsh, Bishop of Portland, gave an opportunity to about 50 of Portland's professional and business men to meet and hear Dr. James J. Walsh of New York, the distinguished surgeon, psychologist, author and lecturer at the Lafayette Hotel. The occasion took the form of a luncheon and proved to be a most interesting and delightful affair.

The Right Rev. Bishop presided and presented Dr. Walsh to the gathering in a characteristically graceful speech and for over an hour the guests were accorded an intellectual treat as witty and unique as it was scholarly and eloquent.

Dr. Walsh spoke in an intimate conversational tone and interspersed anecdotes and stories with his arguments to force home the points of his address.

He began by saying that we of this era are too much inclined to believe that all the good things of civilization are of a comparatively recent production and too apt to close our eyes to the great achievements of past centuries. He took up for consideration four great methods of expression, art, literature, sculpture and architecture. He instanced the works of the old masters—works of imperishable merit, and then pointed to the freakish tendencies of today, the exaggerated and fantastic attempts at expression of the cubists and futurists. What is true of painting, he showed to be also true of literature, of sculpture, of architecture. He went on to discuss in technical terms some of the so-called medical and surgical discoveries since the beginning of the 18th century, and dwelt at length on the science of the past.

Dr. Walsh went on to speak of the great wars of modern times, the number of men killed, the treasures expended and the brutalities indulged in, as proof that we have not progressed very far along the road of true civilization, nor is the 20th century very far in advance of what some people are fond of calling the "Dark Ages."

The speaker developed his subject further and spoke of the modern science of living as compared to the simple methods and tastes of our ancestors. They did not pamper their bodies, live in crowded cities, avoid the out of door life and exercise. Even the great mechanical inventions of today, Dr. Walsh went on to show, did not result in a real saving of time and labor. The workers are harder driven than ever, they have longer hours and all this under less favorable conditions. And the time saved; who has it? The speaker asked, and answered his own question: "Nobody." No one has more time to give to the cultivation and development of mind and soul.

The substance of the whole, so Dr. Walsh seemed to wish to show, is that we may still learn much from the earlier centuries, and one thing above others, which is that the soul and mind must be developed and time must be taken for that high work if we are ever to succeed in art, literature, science or equal the happiness of the people of long ago.

THE CATHOLIC CHURCH IN MAINE

In tracing the story of the Faith from the morn of its birth on the most easterly point of our country, Holy Cross Island, in the year, 1604, down to the final days in the life of the great missionary, Sebastian Râle, now brought to a close in our seventh volume, it has been our privilege to form the acquaintance of the illustrious men who gave their very best efforts for the conversion of the great Algonquin Tribe, from their personal reports and letters, many of which we have incorporated in the course of our work which under the title of "The Catholic Church in Maine" brings the record of glorious sacrifice down to the eventful year of 1724, a year made memorable by the death of the martyred Râle.

While the activities of the Church now ceased for a time along the valley of the Kennebec, we have yet to complete our narrative of the progress of the Faith on the Penobscot, last mentioned in Vol. IV, No. 4, by recording the labors of such apostolic men, as the Bigot Brothers, de la Chasse, Louis Thury, Anthony Gaulin and others ere we come to the days of Fathers Lauverjat and Syresme who may be justly termed the last of the early pioneer missionaries in the State of Maine.

An Early Aspirant to Holy Priesthood

One of the most frequent lamentations encountered in the correspondence of our first Bishops was the paucity of laborers for the Lord's vineyard. Before them the field was broad and the harvest promising, but the laborers were few, and they were condemned to see numerous souls perishing for the sake of some one who would break to them the Bread of Life Eternal. The letters of Bishop Cheverus as well as those of his illustrious successor, Bishop Fenwick, are filled with the self same regret time and again expressed as they applied for assistance to neighboring Bishops.

Now and then while on their Episcopal visit to the distant families they spoke of this crying need to the few faithful children of the Church that gathered about the improvised altar, or sat at eventide in some log cabin before the old time wide open fireplace. These were the days when the hopes of the people and their missionary Bishops were talked over together. The diocesan council had as yet no place in the government of our religious destinies; if advisory board there was, it was the Bishop and this of that Catholic family that talked over together their fears and aspirations.

That their fondest hopes were not realized, we have to regret; that God did not call some one child of our few early Catholic families of Maine to service at his altar, and permit him to realize the goal of all earthly ambition, we must leave to Divine Providence, for certain it is that both Bishop Cheverus and Fenwick never failed to urge upon the sons of our first Catholic families the fact that the hopes of the Church centered on their corresponding to a vocation of the Priesthood, should God in His Providence give them that greatest of all blessings. We have seen how disappointed Bishop Cheverus was in the case of John Cottrill and Edward Kavanagh of Damariscotta, both excellent young men, neither of whom, however, attained the happiness of serving the Lord at His altar.

In that old time exponent of Catholic truth "The Jesuit" under date of January 11, 1831, we learn the fact of another of these promising young selected by the 2nd Bishop of Boston to be a leader in the army of the Lord.

"The Jesuit," January 11, 1834.

"With unfeigned sorrow and sincere grief of heart," states the writer, "we have to record the death of another promising young man of this Diocese, in the College of Montreal, Master John Esmond of Gardiner, Maine. By a letter just received from Montreal, we are informed that he was seized with a typhus fever towards the last of December, which, in spite of every attention and the skill of the most experienced physicians in that city, carried him off after an illness of only a few days. He expired on the first instant in sentiments of the most unaffected piety, retaining his faculties to the very last moment. He leaves a most estimable widowed mother to mourn his loss, and one younger brother, who continues still to reside in Gardiner. But by none is his death more sincerely regretted than by the Bishop of this Diocese, who had formed a well grounded hope of his great usefulness in it at a future day.

"He was indeed a highly talented young man, and had, besides, a solidity in him rarely to be met with in a youth of his age. Had he lived he would undoubtedly have proved one of the brightest ornaments to the church in this northern section; but God was pleased—His holy Name be ever blessed!—to dispose otherwise of him.

He was young yet he had lived sufficiently long.
Consummatus in brevi, explevit tempora nulla.

Wisdom, 4:13.

Circles are praised, not that abound
In largeness, but th' exactly round:
So, life we praise, that doth excel
Not so much time, but acting well."

Convent Inspection Bills

The annual or biennial assembling of our State legislatures always results in enacting or attempting to have enacted, a great amount of freak legislation which should never be permitted to disgrace our statute books. As a rule the general membership of our legislative bodies is made up of well meaning men who have at heart the best interests of the country, and who devote their time to the framing of just and salutary laws which cannot but be productive of much good to the Commonwealth; but unfortunately now and then, measures are proposed which bring into question, the honor and integrity of certain bodies existing oftentimes in our very midst, and for which the community has the very highest respect. Ligitimately organized, open and accessible to every right minded inquirer, these institutions have been, of late, not unfrequently singled out as the fit subjects for special laws, or class legislation, otherwise known as "Convent Inspections Bills."

The introduction of these odious measures has naturally been a source of annoyance to any legislature before which they have been brought, but the strange part of it is that, they have. in certain States, received so much consideration. In many of our southern States where Catholics are few, and where our religious institutions are rare, and where the growth of the Faith has been practically insignificant, one may reasonably look for a wave of bigotry and intolerance now and then, for while well meaning people are undoubtedly numerous in this section of our country, their opportunities for becoming acquainted with the Church and her work have not been numerous,—hence we can well understand how our least favored co-religionists are so frequently misjudged, and our self-sacrificing religious institutions often brought into question. Good examples of this species of legislation are at present being tried in Georgia and Florida, where sentiments of intolerance against the Catholic church and things Catholic appear to be reaching their high water mark as to the extent of all possible annoyance to our Catholic fellow citizens. Knowing southern conditions,

we are in a way able to understand a situation intolerable and entirely uncalled for though it may be, but what surprises us most is to find the self-same spirit in evidence here in the north, especially in New England, where the good substantial work of the Church has for over a century been manifest to all fair minded people. That the introduction of a measure of this nature should receive consideration, is to be expected; but that days and weeks should be devoted to practically endless committee hearings, where all that is rabid and intolerant in a small number of our citizens is brought to the surface; and where the unwonted spectacle of calumny and abuse is for days heaped upon the heads of devoted bodies whose very existence, as every sensible person should know, is consecrated to the upbuilding of mankind, irrespective of race or creed, is something which we confess our inability to understand.

Here in Maine, a Convent inspection bill was introduced into our legislature two years ago, but it did not get beyond the committee to which it was assigned, and even here its sponsors received very small encouragement. Our present legislature has been in session since the opening of the year, but up to date, nothing of this nature has been presented for the consideration of our respected legislators, but we are sorry to have to state, that such will not be the history of some of our sister States in the New England group which as a whole is justly noted for its culture and refinement.

We have had our seasons of trial in Maine; but they have fortunately not been numerous or lasting, and there have always been periods of sunshine, when the best that is in our people has been in evidence to all; times when the spirit of fairness has frowned on the very semblance of the monster of intolerance, and has given to every child of our State that freedom which is and should be his before the law. In this connection Maine gave nearly a century ago, an example of the equitable sentiments which actuated the Fathers of our Constitution. Catholics were then few, and the evil reports against their religion and church, many and widely prevalent; yet the simple presentation of a plain statement of their rights said to have been written by Edward Kavanaugh, to the honorable body then assembled to frame our Constitution, received careful consideration, and that equality which has since been ours, was

then and there cheerfully accorded us. There were however in those early days, no convents or religious institutions to awaken the curiosity of the ignorant, or to appeal to the prejudice of the intolerant and biased. With the exception of a priest now and then among the Indians at Old Town or at Passamaquoddy, Dennis Ryan was the only Catholic clergyman then living in our State and the sole churches deserving of the name were at Damariscotta and Whitefield. Sould our convents and religious institutions have been as numerous as they are today, the same style of inspection would have been just as available then as now, and there would consequently have been just as little reason for class legislation then as there is at present.

The doors of our Catholic institutions have always been open to the inspection of fair minded citizens who would know the mysteries, if there were such, of their interior life. Knocking at a convent door at a seasonable hour has always brought a courteous response, and the privilege of inspection thus accorded the goodly minded, has ever been productive of the greatest edification. The simple wish, "we would like to be shown through your institution," has always been acceded to by the superiors of our religious houses, and many are they who, having entered with the expectation of finding much to blame, have come forth loud in their praise of the cleanliness and good order everywhere in evidence; of the good manners and modest bearing of the inmates who by their own free will turned their backs on an oftentimes unfair and evil minded world.

While looking through the files of one of our early Catholic publications, a few days since, our eye chanced to fall on an extract taken from the columns of the "Portland Advertiser," in which it was published more than seventy-five years ago. From the pen of a New Englander, one of a party of tourists seeing the sights of our then young Capital city of Washington, what was more natural than to wish to visit the flourishing academy conducted by the Visitation Nuns at Georgetown; this article shows us very clearly the nature of the reception ever and always accorded by our devoted Catholic Sisterhoods to any and all who have come to view with the proper spirit the scenes of their self-sacrificing labors.

(From United States Catholic Intelligencer, Vol. III, p. 246.)
(From the Portland Advertiser.)

"Entering the town, (Georgetown, D. C.)," states the author, "we first directed our attention to the Monastery. There is an extensive line of brick buildings, not immediately in the midst of the population, nor yet out of it. It is, however, sufficiently secluded for all reasonable purposes. Its situation is said to be healthy—and its regulations certainly are. A chapel with a spire, is attached, and above that, upon the top of the rising ground which it covers, is the female Seminary, which is connected with the Nunnery, and forms the most interesting feature of the Institution.

Having very shrewdly provided ourselves with a little note from a lady patron to Sister Scolastica, commending us, as companions of the ladies, and two "strange gentlemen," to her notice, we drew up just under the west wall, and ordered our coachman to deliver our credentials, and ascertain if we could have admittance. He accordingly applied at a postern, and after some delay, we were directed to the door of the monastery, higher up. Here, on a double rap, a pale, quiet sister, in her black robe, appeared, and directed us further on to the door of the Seminary. I saw, at once, there was to be no entrance for us into the *sanctum sanctorum*. The sisterhood was shrewd, and on the alert. I *had* thought our cloaks, and general soberness of demeanor, might have worked our way for us. But we couldn't play the priest on them—though our faces were quite in our favor, B. having the toothache, and I having been recently bled. We were now invited into the parlour; and in a few minutes one of the sisters of the Visitation entered and informed us that we could go through the school department. I observed her. She was dressed in a black robe and hood of coarse cloth. This covered her head, and fell in two folds, behind. A white muslin cap peeped from under this headgear, and passed under the chin—and a smooth white 'kerchief extended from the throat, and spread tight over the bosom. The robe was gathered slightly at the waist, and a cincture girded it. A silver crucifix, containing a relic, hung over the breast, with its usual accompaniments of beads. The dress partook nothing of the world's fashion in point of amplitude or length; hence the foot was left entirely to fancy. But I will

warrant a ducat that it was handsome and small—for the little body which it supported seemed rather to glide about than anything else and I could hardly hear a patter as she went along the corridors and dormitories. The countenance was meek, intelligent and beautiful; and the voice—for I really talked with her as we strolled along—as I always do—was pretty and musical. Her eye, too—but let us go on with the story.

We followed sister Agnes through the first and second class rooms. Order was evident, everywhere. It was play time—and never did I hear more jocund and ringing laughter than broke upon us as we approached the great Hall of exercise, where near a hundred young and healthy girls were teeming round to the music of their hearts! It was a beautiful sight. They all seemed happy—full of overpowering fun, and evidently inclined to expend some of it in a kind of honest but laughter-loving scrutiny of our cloaks and figures—they being something new it is probable, to these secluded eyes. We went on, in procession—Sister Agnes leading the way, and Sister Ursula—rather a forbidding lady, somewhat in the vale of years, bringing up the rear. Two stories are occupied as sleeping apartments. The beds are arranged in long halls—with thin white curtains round them all. The air of comfort, neatness, and propriety, is indescribable. As to cleanliness, I never saw it in such perfection, as is maintained all over the convent. These dormitories, in particular, struck me as purity itself. The beds were in all-approvable order and whiteness. I like the outside of everything I saw—and in the same unaccountable spirit of investigation, which I always have in these things, I was curious to see whether the interior corresponded. It was, therefore, the most natural thing in the world, just to turn down the pillow of one of these little nests. The prim cap and night-dress laid so quietly and prettily there, that I was convinced all was right and fine enough for the most fastidious. Indeed it was enough to make one grow sleepy to see the "means and appliances" of slumber so capitally arranged.

Our gentle sister now led us into a separate building called the Odeon, appropriated to instruction in music, and to lectures on natural science. I understood that one of the priests excelled as a lecturer. Be that as it may, he has all the advantages of a superior apparatus. I never saw, at any of our colleges

or universities a more complete or beautiful one. It is kept in most admirable order, and does honor to the establishment. A splendid piano occupies a portion of this fine and airy room, and a number of paintings hang upon the walls. One struck me as very imposing, and well executed. It was the interview between our Savior and the sisters Mary and Martha. The arm of Mary, and the countenance, were extremely beautiful. It is an able painting. It was done by a female French artist, named Constance Blanchard, and presented to the "Sisters of the Visitation" by Charles X.

This concluded our preambulations in this department. But I wanted all I could get. I wanted to see more of this matter. In short I wanted to see the convent. I was already carried back to the days of Henry VIII before his fit of destruction came on—when these places had, in my imagination, so much sweet mystery—and now I wanted to keep up the delusion. Sister Agnes referred us to the Monastery, and so we gently took our leave. We then entered the first mentioned postern door, and rung for a servant. She came to a little aperture, requested us to step into the parlor, and she would call Sister Scholastica. We entered a little room and saw *the grate*. This was of wood and painted black to resemble iron, and within it was another partition of the same material. In a moment a portion was slipped aside, and the holy Sister appeared—and in answer to our inquiries, said that we had come as far as we could. So all we had to do was to look through the grate, see the quiet, pale prisoners who were speaking with us—exchange a few words of worldly greeting, hear the slide closed upon us, and then go our ways. This was a poser to my poor fancy;—so, I cut her adrift, and got into our carriage, muttering some ungentle words against all veils, and all unreasonable hindrances to a laudable curiosity. Now came a few reflections. How strong a contrast did this walled and secured retirement present to the thoughtless, heartless, unsatisfying publicity of the fashionable life of which I have recently been a witness and a partaker! How beautiful this quiet compared to the distracting, wearing tumult of existence beyond its enclosure! How preferable, to a reasoning and above all an *accountable* creature, this devotion of our years to spiritual improvement and to general usefulness, to the merest vanities of life—to the toils and pains of am-

bition— to the common whirl of the passions, that commences at the cradle and ends with the grave! Here piety meets you as you enter;—without, there is a mutual avoidance, throughout our pilgrimage! We now drove to more elevated ground, and passing under an arched gate way, entered the enclosure of the Catholic College. The site of this institution is uncommonly fine, overlooking, as it does, the waters of the Potomac, and the varied, broken, and picturesque ground with which it is surrounded. These Jesuits have a deal of worldly wisdom, after all. They know how to bring the beauties of nature about their secluded situations, as well as they know how to enjoy good dinners, good wine, and good scholarship. We were received by a very intelligent professor, and under his direction went over the principal building. We first proceeded to the library, and on entering it, I could not but feel how appropriate the spot seemed to be for spirits like those which drank here at the fountains of learning. There was a *genius loci* that seemed to pass before us. I thought of St. Omers and its severe scholars-- of deep study—the perseverance of gifted minds—and of high attainment. This library is beautifully arranged, and highly valuable. I doubt of there is any to equal it, in our country, in the theological department. Many curious old books were shown us, coeval with the art of printing; and I could not but observe how near after all they came to us, centuries ago, in the neatness and finish of book-making. I saw far better print executed in the 16th century, than I too frequently see now in the 19th.

But the manuscripts were still more invaluable. Several were shown us that proved not only the beautiful penmanship of the writer, but his inconceivable patience. The illuminated manuscripts were exceedingly delicate; and as I hung over them in admiration, I could not (but?) feel that the monks and recluses of the dark ages had transmitted works of art to our own time, which we may despair to equal. These copies were rare curiosities in my eye—and I lingered about them as about some of the best specimens of the best antiquity. One of these splendid volumes was written out in 1240. The chirography was beautiful in the highest degree.

We were next conducted to the museum. This is small but select. It contains a superior electrical apparatus, and another

professor joining us, and being a man of "infinite jest," we had a few experiments from him, and sundry good sayings. The dormitories, like those at the convent, were distinguished for their neatness and order. As I traversed these long sleeping apartments, it was natural to inquire a little about the tenants of the beds. I was informed that they were generally pretty peaceable boys;—"more so," said our conductor, "as I supppose they know we keep a good eye upon them, in bed and out of it." They retire at half-past eight, and rise regularly at half-past five. They are all healthy. The College has now been incorporated about 47 years, and not a single death has occurred among the students. This speaks volumes for the situation; and I was more than ever charmed with it, from a view which we had from the upper windows of the towers. I perceived that they are throwing a vast deal of their land into a vineyard—and one of the professors told me he hoped soon to make their own pure wine for the pupils. This is well—so they *have* pure wines—and set a good example of moderation in the use of it. These Catholic brethren are generally good livers, and understand the virtues of good grapery. In this Institution I believe they are moderate in everything but their scholarship.

Proceeding along one of the galleries, we now approached the chapel. The moment our sprightly Jesuit turned the key, which admitted us to this holy place, I observed the instantaneous change of his countenance. It lost all its gaiety, and every muscle fell into that peculiar relaxation which is so expressive of melancholy and sorrow. We entered—and his voice sunk into a whisper before the awe-inspiring associations of the place. It was really an imposing scene—and I involuntarily asked every question in a suppressed voice. The walls were hung with paintings—some old and masterly—of a very impressive character. The death of Francis Xavier was among the most prominent; and a Magdalen was extremely beautiful. Passing behind the altar, we entered a small private chapel also filled with paintings, and containing a drapery of rich but curious French needle-work embroidery. We then issued into the hall, and having finished our interesting pilgrimage, took leave of our kind conductor. On the whole I was much gratified with this visit. It presented new objects to my eye and my taste. The appearance of the Jesuits is calculated to impress

you. The one who accompanied us, was a young man of perhaps 30, with a fine face and engaging demeanor. His dress was a black bombazine, or thin cloth, cut in the fashion of a frock coat, but without a collar; tight at the neck, with the shirt collar turned slightly over; the garment was gathered about the middle by a wide silk cord, in the form of a strap, and was made to sit very loose upon the body. There was something very simple and monk-like in this; it was also a strikingly clerical dress, and lent an air of sanctity to the wearer, that must be seen to be felt.

The Roman Catholic College is now in a flourishing condition, and the Professors, I understand, are a very able and learned set of men. I felt forcibly, as I conversed with these gentlemen, how our prejudices melt away by communication with each other in a familiar manner. I shall never think of a Catholic with half the exclusive feeling I once had. Even Rashleigh Osbaldiston will lose a shade, which I once laid upon him, because he was a Jesuit. Let all who love scholarship and seclusion, and unobtrusive piety, visit this fine institution.

M.

CATHOLIC NEGLECT OF CATHOLIC HISTORY.

There is perhaps no subject on which Catholics as a class are so unmindful, none to which they give less thought than that which deals with the records of the past. Did one not know otherwise, one might be led to think the present generation ashamed of the records of its predecessor in the Faith, yet as the retiring president of the American Catholic Historical well said a few months ago at the annual meeting of this Society, Catholics have much in which they may well rejoice, for continues Father Lallou: "The story of Catholicity in America is a glorious history. It is the story of edifying labors of pioneer priests and laymen, the story of self-sacrificing labor of the up-building of the Church in a new world, the story of the lustre with which American Catholicity begins to shine now that the primitive stage has been to a great degree passed."

The Rev. Charles French

There are probably very few in the diocese of Portland today whose memories carry them back to those early days in our history when Father Ffrench first came to labor among the few Catholic people of our State, for it was back in the fall of 1826 or early the following year that we find him responding to the pressing appeal of Bishop Fenwick, to go to Eastport and take up the neglected work among the ever faithful Passamaquoddy Indians who had long been clamoring for the ministrations of a priest. Here we meet him in the summer of 1827, on the occasion of Bishop Fenwick's visit to this most distant part of his diocese. In 1828, he began the erection of a church edifice at Eastport and was progressing rapidly in his work when his Bishop felt obliged to transfer him to the more important mission of Portland which, owing to the influx of Irish immigration, was now demanding greater attention than had heretofore been given this growing city. It would, however, appear that Father Ffrench still retained charge of the Catholic Church in Eastport, for we find that the old time directories names him as pastor of the Catholics in both Portland and Eastport in addition to many other smaller places in Maine and New Hampshire. About this time Father Ffrench collected in Boston the sum of $3,000 for his work in Maine and New Hampshire, $800 being alloted for a church at Dover, N. H., $400 for the same purpose in Saco, $500 to Eastport, and the balance, $1,300 for the work in Portland, where in the spring of 1830, a lot was purchased and beginning made on the humble, yet much needed church edifice which was opened for Divine service in the closing months of this same year.

The first Catholic church in Portland, properly so called, was dedicated August 11th, 1833, by Bishop Fenwick, under the patronage of the founder of the Dominican order of which Father Ffrench was a member, the illustrious St. Dominic. From Portland, the Bishop accompanied by the pastor of the Church at Portland, continued on to Norridgewock for the dedication of the Râle Monument, where Father Ffrench was

celebrant of the high Mass of Requiem offered on this occasion for the repose of the departed children of this historic mission.

While laboring in Portland, Father Ffrench was instrumental in bringing to the knowledge of one true Faith, the 2nd Bishop of Erie, Pa., the Rt. Rev. Josue Young, who as a young man came from a small town in western Maine to work at his trade in Portland, where he chanced to form the acquaintance of the zealous Catholic pastor of St. Dominic's.

Father Ffrench remained on duty in Maine until 1839, when he was forced by infirmities to leave his chosen field for what was deemed an easier task in the vicinity of New York, where we again find him gradually increasing his parochial labors until they extended as far as Essex in Vermont, in which place he was instrumental in the erection of a church.

Maine, however, is not the first scene on which we meet Father Ffrench; for though he came to our State at the early date of 1826, we might have already met him at the home of Daniel Barber, whom he was perhaps the occasion of bringing into the Church, though it would appear that Mr. Barber had already been led a part of the way by Bishop Cheverus of Boston. A friend of Mr. Barber's son Virgil, Father Ffrench had doubtlessly been induced to visit the Barber home at Claremont, N. H., for the purpose of bringing his young friend's father to a decision regarding a change of faith which he had been considering for some little time. A stay of about a week at Claremont seems to have been the extent of this eventful visit which would appear to have been the turning point in the religious life of Daniel Barber, who shortly after accepted the tenets of the Catholic Faith.

Charles Ffrench and his brother Edmund were the sons of the Protestant Bishop of Galway. Both were converts to our holy faith and the strange part of their after career as priests at the altar, is that Edmund Ffrench was eventually raised by Heaven to the awful dignity of a Bishop in the good old church, and that in the very city of Galway over which his father had so long ruled as Protestant Bishop.

Bishop Edmund Ffrench guided the destinies of the Catholic See of Galway for upwards of twenty years, at the end of which, on his retiring, he was given a valuable souvenir by his grateful fellow citizens as a testimonial of their respect and

regard for their former Bishop, while his brother Charles labored long and faithfully, "erecting temples to the God of Truth, and converting numbers in the wilds and wastes of North America, through the power of God, from their sectarian wandering, into the sure and unbroken path of Catholic virtue and Apostolic faith."

THE CAPUCHINS IN ACADIA AND NORTHERN MAINE (1632-1665)

Under the above title, beginning with September 1916, and concluding with their current number, the American Catholic Historical Society have published a series of articles touching on a subject of deep interest to the Church in Maine. From the pen of the Rev. John Lenhart, O. M. Cap., the history of the labors of the Capuchin fathers in Maine, from the moment of their coming with the expedition under Razilly in 1632 to their departure in 1655, is given in detail, showing the influence of the Capuchins over the early French settlers at Port Royal, perhaps at the same time quite numerous along our coast especially in and about Penobscot Bay.

Father Lenhart justly regrets the fact that very little data remains on the labors of the early Capuchins, and that he has not the advantage of lengthy relations about their missions, as is the case of the Jesuits, but he nevertheless finds sufficient matter to give a very interesting account on the passing of his Society through a stormy period in our history, and succeeds in demonstrating through the few facts at hand that the good Capuchins were deserving of the encomium passed on them by the Sieur Razilly who in one of his reports states: "The Capuchins have guided us so well by their examples, that by the grace of God, vice is not found in our settlement, and since I have been here, I have found no cause for punishment unconstrained charity and harmony prevail here."

The Late Mgr. Trudel

The Rt. Rev. Mgr. F. X. Trudel, P. R., pastor of St. Joseph's Church, Old Town, died at the parish house on Water Street, Monday, Jan. 15th, in his 75th year, after a long period of failing health.

Like the great Jesuit, whose name he bore, Father Trudel was a pioneer missionary and began his pastoral work in Maine at a period when the discharge of his sacred duties necessitated many hardships and called for great sacrifices.

He was born November 5th, 1842, in St. Genevieve de Batiscan, P. Q., and was the son of Francis X. Trudel, Sr., and Julie Brouillette.

Educated for the priesthood, he was ordained by Bishop Bacon, Aug. 29th, 1873.

Following his ordination, Fr. Trudel was appointed assistant to Fr. Severon at St. Luke's, Madawaska, and one year later he was given charge of the new parish of St. David's, from which place he went to Lebanon, N. H., and remained two years. Three years of active work in Biddeford followed, and when a suitable man was needed in Old Town to work in a wide territory, he was selected. That he was successful is best attested to by the love and veneration with which he was regarded by the people of his charges.

In 1903 in recognition of his work he was honored by appointment as Monsignor.

Monsignor Trudel built the handsome brick and stone church at Old Town. He also built St. Joseph's Convent school and introduced the Sisters of Mercy to teach there and at the Indian island reservation opposite the city.

Monsignor Trudel had won the affection and respect of his people by his character and by his work and the entire community, Catholic and non-Catholic joined in sorrow at his death, feeling that a good and faithful man had passed from amongst them.

The funeral took place from St. Joseph's Church, South Main Street, Old Town, the Rt. Rev. Louis S. Walsh, Bishop of Portland, presiding at the Solemn Requiem Mass.

R. I. P.

Death of Fr. Edward J. Lynch

Father Edward F. Lynch, for almost a year Pastor of the parish of North Vassalboro, died at the Carney Hospital, Boston, on February 16th, in the sixth year of his priesthood.

Fr. Lynch was born in South Berwick and graduated from the Berwick Academy in 1902. After graduating he studied at Montreal and Paris and was ordained six years ago at the Cathedral, Portland. Previous to his appointment to North Vassalboro he had been assistant at St.Mary's, Bangor and also at the Cathedral and Sacred Heart Church, Portland.

Fr. Lynch has left with those, with whom he associated, memories of gentle kindliness and a quiet simple piety that won many hearts. At St. Mary's, Bangor, the work he did for the Men's and Boys' Sodalities will not soon be forgoteen.

The funeral took place from St. Michael's Church, South Berwick, and he was laid to rest in St. Patrick's Cemetery, Rollingsford. The Rev. J. McCarthy, P. R., of St. Mary's Bangor, was celebrant of the Solemn Mass of Requiem. Rev. Joseph Sullivan of Orono, deacon, Rev. Edward F. Quirk of Dover, sub-deacon and Rev. George P. Johnson of the Cathedral was Master of Ceremonies. The Rt. Rev. Louis S. Walsh, Bishop of Portland, presided, attended by Rev. T. P. Linehan, P. R., of St. Mary's, Biddeford, and Rev. John O'Dowd of the Sacred Heart Church, Portland, as deacons of honor. The Rt. Rev. Mgr. Hamel of Biddeford was also in the Sanctuary. Thirty-five priests were in attendance.

The Rt. Rev. Bishop gave the last Absolution and delivered a short sermon. He stated that Fr. Lynch had requested that no eulogy should be delivered at his funeral, and then went on to outline briefly the extensive preparation necessary for the priesthood and of the many sacrifices required of the young aspirant and his parents that the end might be accomplished.

The service at the grave-side was read by the Rev. D. J. O'Brien, assisted by Fr. McCarthy of Bangor.

May he rest in Peace.

Fr. Louis Alphonse Rondot, O. P.

By the death of Father Louis Alphonse Rondot, the Dominican order in Maine lost one of its most brilliant members. Fr. Rondot had made a reputation as a preacher of remarkable power and eloquence and was widely known, not in Maine alone, but also through Canada and in his native France as a man of great gifts as a scholar and an orator.

Fr. Rondot was born at Creully, Calvados, France, on July 24th, 1856. His father was Etienne Rondot and his mother Clemence Lesquesue. He received in baptism the name ot Louis Ferdinand.

Early in life he felt himself attracted to the priesthood and his preliminary studies completed, he entered the philosophical school of Issy. His theological course was made partly in Paris and partly in Bayeux, and on June 29th, 1881, he received the sacrament of Holy Orders.

As priest he spent six years in the parish of St. Pierre de Caer, and after a time spent as Military Chaplain resolved to join a religious order. In 1887 he sought admission to the Dominican Novitiate and one year later, the young priest, Louis Rondot made his profession in the order. He was destined for the Canadian foundation of the order and to this work he devoted himself with all earnestness and zeal for twenty-five years—from 1892 to his death.

Fr. Rondot taught the students in St. Hyacinthe for four years and filled the offices of Master of Novices and sub-Prior in that community. In 1903 he was assigned to Montreal and in 1913, he came to Lewiston in this State.

Fr. Rondot was above all else a missionary and his gifts of nature and grace eminently fitted him for the winning of souls to Christ in his Apostolic work. A deep devotion to Our Lord in the Blessed Sacrament was always manifested by him and when in charge of Notre Dame he founded the association of perpetual adoration. The Rosary too was a devotion dear the heart of the son of St. Dominic. He spent himself in his work; his tireless energy had worn him out when pneumonia

claimed him a victim last January. He knew that his disease was fatal and with calm courage he met his death in the same firm active spirit of faith in which he had lived.

Fr. Rondot was laid to rest in Lewiston and the Rt. Rev. Louis S. Walsh, Bishop of Portland, who presided at the obsequies in paying a tribute to the memory of the deceased religious recalled an old friendship dating back to their seminary days at Saint Sulpice.

A large number of priests, religious and secular, attended the Solemn Requiem Mass and funeral to pay a last tribute of respect and esteem to the life and work of Fr. Rondot.

R. I. P.

HOLY NAME SOCIETIES

Reports from all parts of our country indicate that our Holy Name societies are rapidly increasing in numbers and zeal, giving thereby promise of much assistance in the development of Christian manhood along the lines of the best ideals. The fifty year Apostolate of the late Father McKenna was not without its most abundant fruits, but his life would have been in no wise in vain, had he, as Father Smith justly remarks in 'America,' "done nothing more than develop the Holy Name Society. His zeal for this society was inspired by his often expressed love for the laboring man and his conviction that the Holy Name Society would eventually be the solution of the labor problem by knitting Catholic men more closely to the Church through the profession of their belief in the Divinity of Christ and through the practice of monthly Communion."

The Catholic Church in Maine

Six days after the massacre at Narantsouac, Harmon's expedition returned to Falmouth, where they received the congratulations of Col. Westbrook, who immediately arranged to forward the news of the successful undertaking to the Colonial authorities at Boston. Writing Governor Dumner from Falmouth under date of August 18th, 1724, using as was then customary in the English provinces, the old style, or Julian Calendar which was eleven days behind that of Pope Gregory XIII, thus making the actual date August 29th, Westbrook addresses the Governor as follows:

"May it please your honor:

Cap'tn Harmon arrived this day with the Fryar's and twenty-six scalps more from Norridgewock and brought Bombasee's Squaw and twenty-three more Indian Captives; retook three English boys. He informs me that a great number of Indians are coming on our frontier,—Sundry from Canada and two hundred from Penobscot; for a fuller account I refer to him. They have taken Lieu't Kenady's coat at Norridgewock, who resides at Saint George which makes us doubt they have taken the garrison. I am sending Cap'tn Saunders in his Sloop strongly guarded to that place and am likewise dispatching orders to all frontiers to be strict on their guard.

Cap't Harmon and the officers Judge, that by modest computation besides Scalps and Captives they brought in, what they killed and drowned could not be less than thirty or forty. God has now been pleased to crown your Honor's unwearied endeavors with success which I desire to rejoice at. I hope ye Honour will smile on Cap'tn Harmon and favor him with a Commission for a field Officer.

I am your Honour's most Dutiful
Humble Servant
THO'S WESTBROOK.

I have imprest Mr Dokes Scooner
to convey Cap't Harmon to Boston"

A very pointed reference to the destruction of the Norridgewock village is made by Goold's history of "Portland in the Past" which states: "The destruction of their village, fort, and church, and a large number of the Norridgewock tribe, was cruelly accomplished in August, 1724, but I am pleased to be able to say that our townsman, Colonel Westbrook was not in command, nor was he one of the party. It was done by four companies, consisting, in the whole, of two hundred and eight men, under Captains Harmon, Moulton, Bourne, and Bean. The Indians were surprised in their houses and fired upon as they came out, killing indiscriminately men, women and children. Their minister was the last one killed, and it was done contrary to the orders of the commanding officer. He with the Indians dead, old and young, male and female, were scalped, and these bloody trophies, as the following from the diary of Councilor Sewall, shows.

'Saturday August 22 1724

The Sheerness (Man of war) comes up, and Captain Harmon with his Norridgewock scalps, at which there is great shouting and triumph.

The Lord help us to rejoice with trembling.' "

Mr. Sewall, together with many other noble spirited men of his time, had long opposed the course of the Government towards the helpless Indians whom he claimed had been goaded into war by the failure of the Colonists to live up to their treaties, especially that of Arrowsick. In his eloquent "Memorial relating to the Kennebec Indians," Sewall had set forth at length the real grievances of the Natives and had shown that the New England authorities had not lived up to their agreements; hence the general rejoicing of the Boston public on this grewsome occasion was not a source of joy to the gentle hearted Samuel Sewall.

Anent Harmon's arrival in Boston, we read in "The New England Courant "under date," August 24th, 1724 (old style):

"On Saturday last arrived Captain Johnson Harmon from his expedition against the Indians at Norridgewock, and brought with him 28 scalps, one of which is Father Ralle's, their priest."

Ordinarily one might expect some little delay in the presentation of the official report of the expedition to the Common

Council which after all might not be in session, but such was not the case, for this illustrious body together with the citizens of the town were apparently anxiously awaiting Harmon's coming.

Opening the Massachusetts Council Records Vol. 8, pages 71-2 we read:

"At a Council held at the Council Chamber in Boston, on Saturday, August 22, 1724, Present:

"His Honor William Dumner, Esq., Lt. Gov. Penn. Townsend, Add. Davenport, Adam Winthrop, Nathan Byfield, Esqrs., John Clark, Esq., Daniel Oliver, Esq., Edw. Bromfield, Thomas Fitch, Thomas Palmer.

"Captain Johnson Harmon being arrived from the eastward with twenty-seven Indian scalps, together with the scalp of Sebastian Ralle, the Jesuit and Missionary among the Norridgewock Indians, and the Standard of ye sd Tribe of Indians, was directed to attend in Council, and there give a short narrative of his march to Norridgewock (with four companies of soldiers under his command) and of his action at sd place, the twelfth instant, where he destroyed a great number of the enemy, many of whom being slain or drowned in the river, he could not recover their bodies.

"His Honor, the Lieutenant Governor, in consideration of the extraordinary services of the sd Captain Harmon, presented him with a commission for Lieutenant Colonel of his Majesty's forces eastward under the command of Coll. Thomas Westbrook.

"Coll. Johnson Harmon made a solemn oath that the twenty-seven scalps above mentioned (which were produced in Council) were the scalps of rebel or enemy Indians slain by him and the forces under his command, and that they had taken four Indian prisoners.

"Pursuant to the act, entitled an 'Act to encourage the prosecution of the Indian enemy and rebels.'

"Advised and consented that a warrant be made out to the treasurer to pay unto the said Coll. Johnson Harmon, the sum of four hundred and five pounds for twenty-seven Indian scalps, and the further sum of twenty pounds for four Indian prisoners slain and taken as aforesaid; the said sum to be

by him distributed to the officers and soldiers concerned therein, as the said act directs.

"Coll. Johnson Harmon likewise made oath that the other scalp was the scalp of Sebastian Ralle, a Jesuit, who appeared at the head of the Indians and obstinately resisted the forces, wounding seven of the English and resolutely refusing to give or take quarters.

"Pursuant therefore to a resolve of the General Assembly passed at their session begun and held the 13th of July, 1720, in words following viz: 'This Court being crediby informed that Mons. Ralle, the Jesuit residing among the eastern Indians, has not only on several occasions of late affronted His Majesty's Government of this Province, but has also been the incendiary that has instigated and stirred up those Indians to treat his Majesty's subjects, settling there in the abusive, insolent, hostile manner that they have done, Resolved, that a premium of one hundred pounds be allowed and paid out of the Public Treasury to any persons that shall apprehend the sd Jesuit within any part of this Province and bring him to Boston and render him to justice.'

"Advised and consented that warrant be made out to the treasurer to pay unto the said Coll. Johnson Harmon the above sd sum of one hundred pounds for his service in the destruction of the sd Sebastian Ralle, the sd sum to be divided among the officers and soldiers, as directed in the Act for encouraging the prosecution of the Indian enemy, etc."

Thus was paid the price which four years previously had been placed on the head of the devoted Râle, a premium which had led to the hunting of the zealous missionary, even as a wild beast, throughout the length and breadth of our State. The gory trophies thus purchased remained the property of the Commonwealth of Massachusetts, and as such had a place in the public treasury until Christmas eve, December 24, 1724, when it was ordered that "The Indian scalps, now in the keeping of the treasurer, to be buried in some private place, so as not to be discovered or produced again." It is therefore probable that the gray hairs of Sebastian Râle rest today somewhere beneath busy Boston's soil, and while their dust may long since have mingled with that of Mother earth, we are pleased to record that the unbiased judgment of another gen-

eration has accorded the murdered priest a far more honorable place on the page of history, than it has to those who by placing a premium on human life, proved themselves in no way superior to the poor and untutored Savage whom they hunted unto death through the forest wild.

Turning from scenes so grewsome, we again take our stand amid the ruins of Narantsouac, to behold even among her blood stained embers, scenes which while they may well move us to tears, cannot but be to us a source of consolation untold, marking as they do the last supreme acts in the life of one who had given the best that he had to the service of the Master.

The mutilated, marred, and battered remains of Father Râle were tenderly cared for by the surviving members of the Mission. On the very spot where day by day he had offered the eternal sacrifice, kind and gentle hands prepared his last resting place. Here not so far from the bounding waters of the Kennebec in a grave moistened by the tears of his devoted people, shrived as it were by the many beautiful prayers he had taught them in their mother tongue, the mangled body of Sebastian Râle was laid to rest, while his faithful children in Christ, after a heartfelt parting offering beside the silent mound, sorrowfully turned their footsteps towards other and more peaceful scenes, some to carry the sad news to his associates at distant Quebec, while others passed to mingle with the destinies of the neighboring tribes, thus leaving deserted Narantsouac to the silence of desolation.

The Jesuit Fathers on the Canadian missions had for a long time feared the ultimate destruction of their flourishing parish on the far away Kennebec, and time and again had urged Father Râle to withdraw for a while from his exposed post, but in vain, for the heroic man could not bring himself to think of deserting those of his spiritual children who had chosen to remain for the defense of their homes and kindred; hence when the sorrowed, panic stricken Indians bearing the blood stained cassock of their beloved priest, reached Quebec the worst misgivings of his many friends were but realized,—for while devoting his energies to his people on the Kennebec, Father Râle was nevertheless well known among the priests and people then living along the St. Lawrence. Though the journey was a long and trying one, especially for a man whose health and vitality

had been shattered by exposure and accident, Father Râle's annual visit to the chief center of the Indian missions had never been neglected. Year after year had seen him on hand for his retreat and the renewal of his spiritual forces.

Accustomed to the recital of the rigors of mission life among the Savages, his confrères of the clergy, the good people of Quebec, the pious religious always listened with rapt attention to the glowing and deeply interesting tales told by Father Râle of his labors among the Indians of Maine, as he passed a few days of well earned recreation and repose among his fellow countrymen, ere returning to the trials and dangers of his distant mission.

With the report of his cruel assassination on every tongue, both old and young, rich and poor gave due tribute to the heroic man who had died on the firing line in defense of the Faith. The usual suffrages of the faithful were freely offered for the repose of his immortal soul, but to many the well known sanctity of Father Râle, and his devotion to duty seemed to place him beyond the need of prayer. Such appears to have been the opinion of the Superior of St. Sulpice at Montreal, for when the request came from Father de la Chasse asking the prayers of the community for the repose of Râle's soul, Father Bellemont immediately replied in the language of St. Augustine, "Injuriam facit Martyri qui orat pro eo," "who would think of injuring a Martyr by praying for him!"

Particularly interesting is the following letter written to the Jesuit Superior at Paris near the end of October of this same year. With all the reports and data at hand, with the facts thoroughly digested, Father de la Chasse wrote:

"Quebec, Oct. 29, 1724.

My Reverend Father

The peace of our Lord:—

In the grief we are experiencing from the loss of our oldest missionary, it is a grateful consolation to us that he should have been the victim of his own love, and zeal to maintain the Faith in the hearts of his neophytes. From other letters you have already learned the origin of the war which broke out between the English and the Savages; with the former a desire to extend their rule; with the latter a horror of all subjection,

and an attachment to their religion, these caused in the beginning, the misunderstandings which in the end were followed by open rupture.

Father Râle, the missionary of the Abnakis had become very odious to the English. As they were convinced that his endeavors to confirm the Savages in the Faith constituted the greatest obstacle to their plan of usurping the territory of the Savages, they put a price on his head; and more than once attempted to abduct him, or take his life. At last they have succeeded in gratifying their passion of hatred, and in ridding themselves of the apostolic man, but, at the same time, they have procured for him a glorious death, which was ever the object of his desires, for we know that long ago, he aspired to the happiness of sacrificing his life for his flock. I will describe to you in a few words the circumstances of that event.

After many acts of hostility had been committed on both sides by the two nations, a little army of Englishmen and their savage allies numbering eleven hundred men, unexpectedly came to attack the village of Narransouack. The dense thickets with which that village is surrounded helped them to conceal their movements; and since it was not enclosed by palisades, the Savages were taken by surprise and became aware of the enemy's approach only by a volley from their muskets, which riddled the cabins. At that time there were only fifty warriors in the village. At the first noise of the muskets, they tumultuously seized their weapons and went out of their cabins to oppose the enemy. Their design was not to rashly meet the onset of so many combatants but to further the flight of the women and children and give them time to gain the other side of the river which was not yet occupied by the English.

Father Râle, warned by the clamor and the tumult, of the danger which was menacing his neophites, promptly left his house and appeared before the enemy. He expected by his presence to either stop their first efforts, or at least to draw their attention to himself alone, and at the expense of his life procure the safety of his flock.

As soon as they perceived the missionary, a general shout was raised which followed by a storm of musket shot that was poured upon him. He dropped dead at the foot of the large cross that he had erected in the midst of the village, in order

to announce the public profession that was made therein of adoring the crucified God. Seven Savages who were around him and were exposing their lives to guard that of their Father, were killed by his side.

The death of the Shepherd dismayed the flock; the Savages took flight and crossed the river, a part of them by fording, and part by swimming. They were exposed to all the fury of their enemies, until the moment when they retreated into the woods which are on the other side of the river. There they were gathered to the number of a hundred and fifty. From more than two thousand gunshots that had been fired on them only thirty persons were killed including women and children; and fourteen were wounded. The English did not attempt to pursue the fugitives; they were content with pillaging and burning the village; they set fire to the Church, after a base profanation of the sacred vessels and of the adorable body of Jesus Christ.

The precipitate retreat of the enemy permitted the return of the Narrantsouakians to the Village. The very next day they visited the wreck of their cabins, while the women, on their part, sought for roots and plants suitable for treating the wounded. Their first care was to weep over the body of their holy Missionary; they found it pierced by hundreds of bullets, the scalp torn off, the skull broken by blows from a hatchet, the mouth and eyes filled with mud, the bones of the legs broken, and all the members mutilated. This sort of inhumanity, practiced on a body deprived of feeling and of life, can scarcely be attributed to any one but to the Savage allies of the English.

After these devout Christians had washed and kissed many times the honored remains of their Father, they buried him in the very place where the day before, he had celebrated the holy Sacrifice of the Mass,—that is in the place where the altar had stood before the burning of the Church.

By such a precious death did the apostolic man finish, on the 23rd of August in this year, a course of thirty-seven years spent in the arduous labors of this Mission. He was in the sixty-seventh year of his life. His fastings and continued hard work had, at last, weakened his constitution, he had walked with some difficulty for about nineteen years, owing to the effects of

a fall by which he broke, at the same time, the right hip and the left leg. Then it happened, since the callus was growing wrong at the place of fracture, that it became necessary to break it again. At the time when it was most violently struck, he bore that painful operation with extraordinary firmness and an admirable tranquility. Our physician who was present, appeared so astonished at this that he could not refrain from saying: *'Ah! my father, let at least a few groans escape; you have so much cause for them. Hé! mon Père, laissez du moins échapper quelques plaintes vous en avez tant de sujet.'*

Father Râle joined to the talents which make an excellent Missionary, the virtues which the evangelical ministry demands in order that it be exercised to any profit among our Savages. He had robust health; and I do not know that, excepting the accident of which I have just spoken, he had ever had the least indisposition. We were surprised at his facility and his perseverance in learning the different Savage tongues; there was not one upon this continent of which he had not some smattering. Besides the Abnakis language, which he had spoken longest, he knew also the Huron, the Outacuais, and the Illinois; and he used them to advantage in the different Missions where they were spoken. From the time of his arrival in Canada his character had ever been consistent; he was always firm and resolute, severe with himself, but tender and compassionate towards others.

Three years ago, by order of Monsieur, our Governor, I made a tour of Acadia. In conversing with Father Râle, I represented to him that in case war should be declared against the Savages, he would run the risk of his life; that, as his village was only fifteen leagues from the English forts, he would be exposed to their first forays; that his preservation was necessary to his flock; and that he must take measures for the safety of his life. *'My measures are taken,'* he replied in a firm voice, *'God has confided to me this flock, and I shall follow its fate, only too happy to be sacrificed for it. Mes mesures sont prises, Dieu m'a confie ce troupeau, je suivrai son sort, trop heureux de m'immoler pour lui.'* He often repeated the same thing to his Neophytes, that he might strengthen their constancy in the Faith. 'We have realized but too well,' they themselves said to me, 'that our dear Father spoke to us out of the abund-

ance of his heart. We saw him face death with a tranquil and serene countenance, and expose himself unassisted to the fury of the enemy,—hindering their first attempts, so that we might have time to escape from the danger and preserve our lives.'

As a price had been set on his head, and various attempts had been made to abduct him, the Savages proposed last spring to take him farther into the interior, towards Quebec, where he would be secure from the dangers with which his life was menaced. *'What idea, then, have you of me?'* he replied with an air of indignation, *'do you take me for a base deserter? Alas! what would have become of your faith if I should abandon you? Your salvation is dearer to me than my life. Quelle idee avez-vous donc de moi; Me prenez-vous pour un lâche déserteur? Hé! Que deviendrat votre foi si Je vous abandonnais? Votre salut m'est plus cher que la vie.'*

He was indefatigable in the exercise of his devotion; unceasingly occupied in exhorting the Savages to virtue, his only thought was to make them fervent Christians. His impassioned and pathetic manner of preaching made a deep impression upon their hearts. Some Loup families, that have just come from Orange, told me with tears in their eyes, that they were indebted to him for their conversion to Christianity; that the instructions which he had given them when they received Baptism from him, about 30 years ago, could not be effaced from their minds,—his words were so efficacious, and left such deep traces in the hearts of those who were privileged to hear him.

Not content with instructing the Savages most every day in their homes, he used often to visit them in their cabins. His familiar conversation charmed them; he knew how to blend with them a holy cheerfulness which is much more pleasing to the Savages than a serious and melancholy manner. He also had the art of winning them to do whatever he wished; he was among them like a master in the midst of his pupils.

Notwithstanding the continual occupations of his ministry, he never omitted the sacred exercises which are observed in our houses. He rose and made his prayer at the prescribed hour. He never neglected the eight days of annual retreat; he enjoined upon himself to make it in the first days of Lent, which is the time when the Savior entered the desert. *'If a person does not fix a time in the year for these sacred exercises,'* said

he to me one day, *'occupations succeed one another, and after many delays, he runs the risk of not finding leisure to perform them.'*

Religious poverty appeared in his whole person, in his furniture, in his living, in his garments. In a spirit of mortification he forbade himself the use of wine, even when he was among Frenchmen; his ordinary food was porridge made of Indian cornmeal. During certain winters in which the Savages chance to lack everything, he was reduced to living on acorns; far from complaining at that time, he never seemed more content. For the last three years of his life, the war having prevented the Savages from hunting and sowing their lands, their want became extreme; and the Missionary was in frightful need. Care was taken to send him from Quebec the necessary provisions for his subsistence. *'I am ashamed,'* he wrote me, *'of the care you take of me; a Missionary born to suffer ought not to be so well treated.'*

He did not permit any one to lend him a helping hand in his most ordinary needs; he always waited upon himself. He cultivated his own garden, he made ready his own fire wood, his cabin, and his sagamite; he mended his torn garments, seeking in a spirit of poverty to make them last as long as possible. The cassack which he had on when he was killed seemed worn out and in such poor condition to those who had seized it, that they did not deign to take it for their own use as they had first designed They threw it again upon his body, and it was sent to us at Quebec.

In the same degree that he treated himself harshly; was he compassionate and charitable towards others. He had nothing of his own, and all he received he immediately distributed to his poor Neophytes. Consequently, the greater part of them showed at his death signs of deeper grief than if they had lost their nearest relatives.

He took extraordinary pains in decorating and beautifying his Church, believing that this outward pomp which strikes the senses, quickens the devotion of the barbarians, and inspires them with a most profound devotion for our holy Mysteries. As he knew a little of painting, and as he was quite skillful in the use of the lathe, the Church was decorated with many works which he himself had wrought.

You may well believe, my Reverend Father, that his virtues, of which New France has been for so many years witness, has won for him the respect of Frenchmen and Savages.

He is in consequence universally regretted. No one doubts that he was sacrificed through hatred to his ministry and to his zeal in establishing the true Faith in the hearts of the Savages. This is the opinion of Monsieur de Bellemont, Superior of the Seminary of Saint Sulpice at Montreal. When I asked from him the customary suffrage for the deceased because of our interchange of prayers, he replied to me, using the well known words of St. Augustine, *"that it was doing an injustice to a Martyr to pray for him,'—'Injuriam facit Martyri qui orat pro eo.'*

May it please the Lord that his blood, shed for such a righteous cause, may fertilize these unbelieving lands which have been so often watered with the blood of the Gospel workers who have preceeded us; that it may render them faithful and devout Christians, and that the zeal of Apostolic men yet to come, may be stimulated to gather the abundant harvest that is being presented to them by so many peoples still buried in the shadow of death!

In the meantime, as it belongs only to the Church to declare saints, I commend him to your holy Sacrifices and to those of all our Fathers. I hope that you will not forget in them him who is, with much respect, etc.

De La Chasse,
Superior-General of the Mission in New France"

INDEX TO THE MAINE CATHOLIC HISTORICAL MAGAZINE

We are furnishing with the current issue of our Diocesan magazine, a subject index to the first six volumes of our publication, and a general index to Vol. VII, both of which we trust will render the various historical data collected during the past four years, of far greater value to our subscribers who for the most part live in the Diocese of Portland, and are naturally supposed to be interested in the stirring history of the Church in the State of Maine.

"New England Stock Dying"

Under the above title, not a little prominence has been given in many of our esteemed exchanges to an article which appeared some weeks ago in the columns of "America" from the pen of George A. Dyer who in a review of the vital statistics for the year 1913 in several of our New England States very pointedly drew attention to existing conditions in Maine where we should if anything find much to cheer us, but unfortunately we are obliged to admit the logic of Mr. Dyer's conclusions which clearly point to the inevitable extinction of the race which welcomed or tolerated the coming of our forefathers. We do not in truth have to go back so many years ere we come to a day when large families were the natural complement of nearly every New England home. We have only to pass through local neighborhoods with which we are familiar, and place there in fancy, the good people of fifty years ago, people who had in their youth cleared the forests, reared their homes, and were then approaching the evening of their days when a numerous progeny would soon follow their mortal remains to their last resting place.

The families were large; the broad acres well tilled; the home well kept, gave ample evidence of a thrift that was general; the very appearance of the inhabitants indicated a fair degree of earthly happiness and contentment. Such were the scenes of a half a century ago, scenes, alas, how changed! The dilapidated house, or perhaps the weed grown, half filled cellar, the uncovered well, the untrimmed orchard, the young and rapidly advancing forest which all but covers the fields of yore, the air of loneliness which seems to hover over surroundings once teeming with life and health giving activities, but bespeak the decay that has during the past and present generation been slowly yet surely eating its way into the very vitals of our State. Neighborhoods where perhaps in former years, travelling the distance of a mile or so, one might encounter a population upwards of one hundred or so, today there barely

remains people enough from the old stock to make one good family, one that would in every way remind us of our childhood years.

The picture which we have drawn is not unusual; it is one common to many of our cities as well as to our rural districts. In many of our towns and cities the death rate exceeds the births. Mr. Dyer mentions Ellsworth, Farmington, Bangor, Foxcroft, Richmond, Belfast, Dover, Rockland, Augusta and Gardiner as typical American cities and towns where the birth rate was much lower than the death rate. We believe that he might have cited many more of our towns which formerly showed a thriving population, where the old time "District Schools" were numerous, and well filled, but where today oftentimes several former districts have been combined, even then, together not to realize the numbers of a former age yet within the memory of the present generation.

This is a condition which surely does not call for the application of our so called modern blessings held out under the guise of "Eugenics" or "Birth Control" about which we hear so many thoughtless people of the present day advancing such specious theories. To rehabilitate a dying race, to restore the glories of a past generation demands far more than present day fads can ever guarantee. In fact these are perhaps the very means that have been quietly wrecking the very existence of our old time New England families and have brought that decay which is inevitable once the laws of God have been laid aside for the free and easy life dictated by human passion. The sad fact that we have one divorce to every six marriages, the fact that we have so many childless marriages, so many unhappy married ill-assorted lives, lives into which a thought of God and His laws, to say nothing of His grace and blessing, never enters is to our mind the one reason, the one secret of the passing of a race once noted for its trust in the Creator and in the dispositions of Divine providence. "There is," as Mr. Dyer well says, "an immediate need of a moral and physical reformation, a word which should be cried from the housetops of every New England town and city today."

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